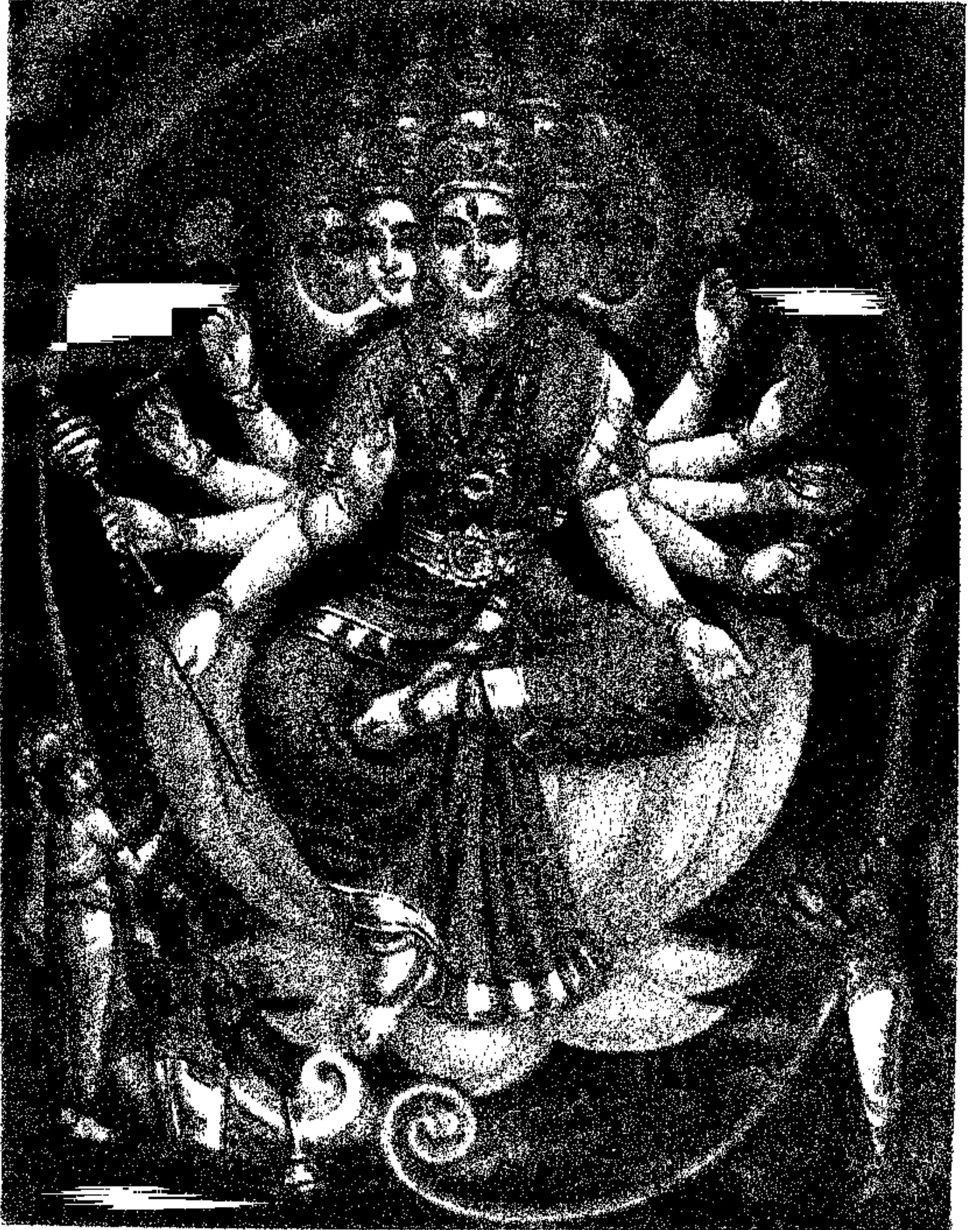
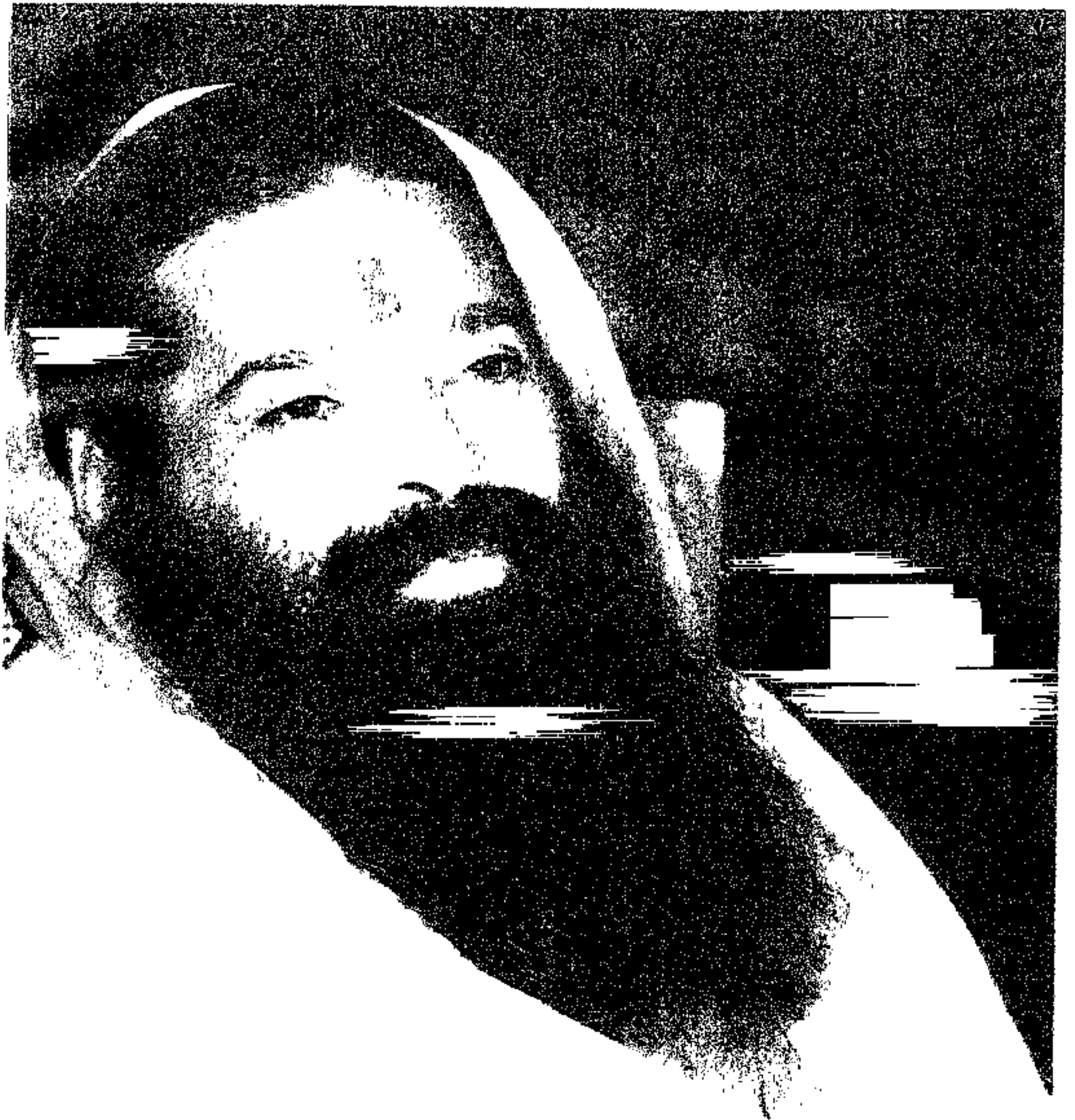
## SRI DEVI GAYATHRI

OM BHURBHUVAHSUVAHA TATSAVITHAR VARENIYAM!
BHARGO DEVASYA DHEEMAHI DHIYO YONAH PRACHODAYAATH!

VEDAMATHRE VIDMAHE
PARABRAHMASWAROOPINYAI DHEEMAHI
THANNO DEVI GAYATHRI PRACHODAYAATH

SRI SRI GANAPATHI SACHCHIDANANDA SWAMIJI

SACHCHIDANANDAAYA VIDMAHE!
GURU SHRESHTAAYA DHEEMAHI!
TANNO BRAHMARSHI PRACHODAYAATH!

# SRI DATTATREYA

DATTATREYAYA VIDMAHE!
ATRIPUTRAAYA DHEEMAHI!
TANNO DATTA PRACHODAYAATH!

# PREFACE

This book 'SRI GAYATHRI MAHIME JYOTHISHA SHASTRA' is a reprint of the original written by the Late Sriman Yadathore Subbaraya Sharma who was a scholar of repute endowed with a deep mystic insight into our hoary scriptures, as a result of which some rare gems hidden therein were salvaged by him and exhibited to the discerning public to evaluate that treasure. Sri Subbaraya Sharma authored many books concerning our ancient literature during his long life time, all of which were well received. By and through his works, Sri Subbaraya Sharma will be remembered for a long time.

During the last phase of his life Sri Subbaraya Sharma had the satisfaction of fulfilling his long-cherished desire to have darshan and blessings of Parama Poojya Sri Ganapathi Sachchidananda Swamiji. The copyrights of Sri Subbaraya Sharma's books have been surrendered by his sons unconditionally to the Avadhootha Datta Peetha which, in compliance with the persistent demand by interested readers and in fulfilment of its scheme of publication, has brought out this reprint. Reprints of the other works of Sri Subbaraya Sharma will be taken up as and when deemed necessary.

MAY SRI GURU DATTA'S BLESSINGS BE UPON ALL.

20-5-92
Dattanagar
Mysore.

**(H.V.Prasad)**
Executive Trustee
Avadhootha Datta Peetha

**Review In Hindu Paper, Madras, 12-9-69**
**Sunday Supplement.**

# SRI GAYATHRI MAHIME JYOTHISHA SASTRA:

By Yedathore Subraya Sarma. Published by the Academy of General Education, Manipal, Mysore State.

Mr. Subbraya Sharma, who has rendered signal service to devout kannadiagas by publications like "Sandhya Vandanea Tatvartha", "Srimad Ramayanada Antaratha", and "Sri Saraswathi Mahime", has made an original contribution in the book under review. Broadly stated, this is a learned treatise correlating the sacred Gayathri hymn and its inner meaning with the concepts of the twelve signs of the zodiac, the functions of the planet ruling each of these signs or constellations. The influence of the 27 stars which constitute the foundation of the twelve constellations, and the effect of the planet linked to each star on a child born under a particular star for a specified period from birth and thereafter of other planets, each in succession for specified periods. The twelve constellations are depicted as falling in three groups and regulating the process of creation, development and dissolution. All these are dealt with in the first part and the author has supported his conclusions with quotations from the Vedas, the Upanishads, the Bhagavat Gita and the Viveka Choodamani of Sri

Sankara. The remaining four parts deal with the Sun and the Moon, the structure of the Universe, the Wheel of Time, and the functions of the nine Planets.

Astrology, regarded as a limb of the Vedas (Vedanga), helps us to understand the Supreme Reality, Paramatman. Postulating that Astrology is based on the Gayathri Hymn, the author points out that the planets and the Stars function as the instruments or manifestations of Paramatma in his three fold task of creation, preservation and destruction. He also refers to the principles of Yoga in developing his theory. According to him the division of time according to the lunar month, rather than the solar month is more scientific. He thinks that astrology based on the solar system of calculation was developed later under the influence of Western theories of astronomy and astrology which according to him, should be eschewed by Indians in preference to the scientific astronomy and astrology developed by our ancient seers - On the whole this is a thought provoking work, for a proper appreciation of which a knowledge of the Vedas and the Sastras in necessary.

**Review in Astrological Magazine August 1971 of Sri B.V.Raman "Sri Rajeswari", Bangalore-20**

# 'Sri Gayathri Mahime Jyothisha Sasthra'

By Sri Yedathore Subbaraya Sharma.

The author, as he confessed in his introduction to the book, by chance stumbled upon certain hidden meanings in Gayathri Manthra bearing upon astrology, and he set upon elaborating the same. The result is the book under review.

The author has cleverly argued on the relation of Gayathri to astrology. The idea is original.

The first chapter deals with prathama pada of Gayathri Thath Savithuhu Vareniayam. The second deals with Bhargo Devasya Dheemahi. The third Sub-Chapter deals with Dhiyo-Yonaha Prachodayath.

Subsequent chapters deal with Surya-Chandra Vichara (About the Sun and the Moon), Vishvaswarupa (about the Universe), Kaalachakra (abouth the Wrold's Time-Cycle), Navagraha (about the nine planets), etc.

A very interesting book.

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# THE GREATNESS OF DEVI SRI GAYATHRI-JYOTHISHA SASTRA

## ORIGIN OF ASTROLOGY AND ASTRONOMY

आयातु वरदा देवी अक्षरं ब्रह्म संहितं
गायत्रीं छंदसां मातेदं ब्रह्मजुषस्वनः
विंश्वमसि विश्वायुः सर्वमसि सर्वायुः (तैत्तिरियोपनिषत्)

*Meaning:* Sri Gayathri Devi Grants what Her seekers pray for. She is truly divine as enjoined by the immortal Vedas. She is the Mother of the Vedas. She is of the form of the Universe, and is responsible for its maintenance, She is All and is the cause of the sustenance of All. May Sri Gayathri, the Mother of the Vedas Bless us.

The six sciences Shikshaa, Vyakarana, Chchandas, Niruktha, Jyothisha, Kalpa are the limbs or off shoots of the Vedas which are the store-house of Divine music and of knowledge. Therefore Jyothisha or Astorlogy and astronomy is a limb of the Vedas, As all the limbs together constitute the Vedas, it is doubtless that they are all contained in the Greatness of the Gayathri Manthra, since Gayathri is the Mother of the Vedas. The word 'Jyothi' in the word Jyothisha indicates the Blissful self-luminious Light of the Supreme Being. This is substantiated by the statements of the Thaittireeyopanishath *"Aardram jwalathi jyothirahamasmi and jyothirash".* Aardram means wet or cool, The cool (serene) iillumination

which emanates from the Blissful selfluminous Supreme Being is called Jyothi. The words Upanisha and Jyothisha convey the same meaning-enlighten about the Supreme Being. The Upanishads teach the right code of action in worldly affairs while jyothisha teaches the hardships and happinesses of the world, and emphasises the right conduct.

The science of jyothisha must not be considered as limited to the state of the universe's cycle of time and to the happiness and miseries of men. The sublime significance of the word jyothisha will not be rendered justice by this. The object of my book is to bring out the fact that jyothisha conveys the same meaning as the upanishads. To achieve this end, the Gayathri Manthra pertaining to the Supreme Goddess and Mother of the Vedas,

तत्सवितुर्वरेणियं भर्गो देवस्य धीमहि धियो योनः प्रचोद्यात्।

is taken as the basis, and its meaning from beginning to end is correlated to the basic tenets of astrology and astronomy viz. the twelve constellations (Mesha, Vrishabha etc.) the stars which are the foundations of these constellations and the dasha periods, these stars as given by Maharshi Parashara. A detailed table about this is attached hereto. In brief, Gayathri Manthra is the basis of the science of Jyothisha (astrology-astronomy).

The description begins with a brief account of the birth of the universe including men and animals. We then discuss how ignorance (ajnana) envelopes man.

The duties he has to perform to get-rid of this ignorance and attain unison with the Supreme Lord are described step by step. The seven Vyahrithis (Vedic tones) Bhuuhu Bbhuvaha, Suvaha Mahaha, Janaha, Tapaha, Satayam attached to the Gayathri Manthra, are also dealt with. The importance of the twenty seven stars which form the foundation of jyothisha is substantiated on the basis of the Yajurveda Nakshathreshti manthras. This puts their interpretation on a sound basis. But we have avoided elaboration and have preferred to be concise. There is plenty of scope to study with the Upanishadic statements and on the basis of the statements of Maharshi Parashara pertaining to jyothisha in greater detail.

Below is a diagram resembling that of a horoscope. It has twelve squares, wherein the names of the constellations are written in order including corresponding symbolic figures. Thus Mesha-means the goat, Vrishabha--means the bull, Mithuna-means the union of the couple. Karkataka means the crab,Simha means the lion, Kanya-means a young girl, Thula-means the balance, Vrischika-means the scorpion, Dhanus-means the bow, Makara-means the crocodile, Kumbha-means the pot, Meena-means the fish.

The valid reasons for the names of the constellations are not setforth in any of the existing works on astrology. They have been clearly explained in the present book. Even those who are not familiar with astrology can now readily understand the significance of the constellations and of the stars.

The nine planets of the universe and the stars are of divine origin, and are governed by the Lord who is the lord creation, maintenance and dissolution of the universe. The nine planets do not by themselves intrude into the life of men and animals. Just as the five cardinal elements of the entire cosoms enter into elements to form the bodies of human beings and animals, so also enter only the elements of the nine planets into the bodies of Human beings and animals and do their functions. This is explained in detail in Chapter V. But even so man experiences happiness and misery through the nine planets only. In like manner,

he has to attain liberation alone by the help of the elements of planets. The second and third part of the Gayathri manthra deal with the means to reach liberation. The nature and extent to which the planets are helpful in this respect is conveyed to man to enable him to secure liberation.

By following Western astronomy, modern science in India has brought the teachings of our ancient sages authorised by the Vedas down to a very low level. These matters have been discussed in chapters 2, 3, 4 and 5, and I have upheld the greatness of the teachings of our ancient sages against the intrusion of modern science.

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FIRST CHAPTER

# THE INNER MEANING OF THE FIRST GROUP OF THE HYMN OF SRI GAYATHRI

## THE CREATION OF THE UNIVERSE

The Gayathri Hymn begins with *Thath Savithurvareniyam.* The meaning of the stars forming the constellation of Mesha, Vrishabha, Mithuna and Karkataka are correlated to the meaning of the First part of the Gāyathri Hymn.

The word *'Thath'* means 'That'. In the Vedas, this word connotes the Absolute. The word contains the whole letter *'Tha'* and the half letter *'Th'* Both are

letters of the same kind. The half letter *'Th'* is the seed-power of the world. The whole letter *'Tha'* connotes the state of Pure Bliss. The removal of the half letter *'Th'* from the word will cease to give the meaning *'Thath'*. Hence the seed power of the world (the half letter above) is itself Supreme Being. Like the word *'Thath'* the word *'Om'* also connotes the Supreme Being, on the authority of the Thaittireeyopanishath *'Om Ithi Brahma, Om Ithi Ekakasharom Brahma'* Om consists of *'O'* plus *'M'* Anuswara (point). The anuswara is the seed power of the whole Universe and comes back by involution.

The description of the Constellation of Mesha corresponding to the word *'Thath'* Mesha is the first of the twelve constellations. Mars is the Lord of this constellation. The stars Aswini, Bharani and the first quadrant of Krittika comprise this constellaton. According to Sri Parashara Maharshi these stars respectively go with the periods of Dasha of Kethu (Moon's decending node) Venus and Sun.This means that a person born when the Moon is at these stars in its orbit will begin his or her life with the periods of these planets respectively.

The derivation of Mesha is *'Mishathithi Mesha'* that which blossoms. The Supreme Being Himself blossoms out to form the world and to form its base. The meaning of the Mesha constellaiton is that it is the seat of the Supreme Being. This meaning is conveyed by the following verse in the Rig Veda.

सूर्याचन्द्रमसौ धाता यथा पूर्वमकल्पयत् ।
दिवं च पृथिवीं चांतरिक्षमथोसुखः ।

This means as in the previous kapla, the Lord of the Unvierse in this kalpa too created the Sun, Moon, Heaven, the Earth, the Sky and the Suvarloka.

Mars is the Lord of the constellation Mesha. Mars is fire, chidagni, jnanagni, brahmagni and so on. It therefore follows that Mars is born out of the Supreme Being who is synonymous with fire.

We now consider the meaning of the star Aswini in the constellation of Mesha.The word Aswini derived from *"Ashugacchathi Aswah Asu Vyaptha" "Aswasya Apathyam Strii Aswini"* means spreading out with speed. That is the Supreme Being spreads out into the world and forms the base of the world. There is also the meaning conveyed that the Supreme Being is all-pervading with neither beginning nor end. The Gods known as Aswini Devathas cure all diseases. Likewise the Supreme Lord is the Nectar which cures the disease of the world-bondage in the form of birth and death.

According to the sage Parashara, the star Aswini is associated with Kethu Period i.e. one born when the Moon is in the portion of its orbit corresponding to this star, begins his life with the period of kethu. Kethu denotes the quality of Thamas (darkness and ignorance), Rahu denotes the quality of Rajas (Activity and. passion). This will be discussed later. Since it is not possible to understand the Absolute, the simile of Darkness is given following the statement in the Upanishad. *"Thama aasith thamasa goodhamagre"* Hence Aswini corresponds to Kethu period. In the Nakshathreshti of the Yajurveda, the following description is given about Aswini.

अस्विनौवा अकामयेतात् ।
श्रोत्रस्विनाव बधिरौस्यावेति ।
तावेतमस्वि भ्यासश्वयुग्भ्यां
पुरोड्शांद्धिकपालं निरवपतां ।
ततौवैता श्रोत्रस्वेनाव बधिरावाभवतां ।
श्रोत्रायस्वाहा श्रुत्यैस्वाहेति ।

*Meaning:* The Ashwini gods desired to hear and not to be deaf. They both gave charu prepared out of rice flour in two vessels to the aswinis and to the Aswini devathas. Therefore they became hearers free from deafness. Offerings to the ears and Vedas.

Deafness arises out of the inertia of torpor. Losing the ability to hear any thing, one gets the impression that there is no sound at all out side. But the external sound is there though he is not able to perceive it. In a similar manner, though we are unable to understand what the Supreme Lord is like, the Supreme Lord is always there in the form of virtue *(sath).* The Supreme is called *Sath* because he is free at all times from all troubles and maintains the same form without any difference. This Supreme Being who is Sath has to be understood on the authority of the Shruthi or Veda. Hence it is said "Offerings to Vedas" too.

The Aithareya Shruthi says *'Athmava idameka evagra asith'*. In the Chhaandogya Shruthi we have *Sadeva Somyedamagra aasiith'*. These imply that the Supreme Lord in the form of Sath existed even before the creation of the world. With belief in these Vedic statements, there arose the desire to hear them, and

hence they became hearers free from deafness. It is this truth that has been expounded in the Nakshathreshti Manthra quoted above.

So, the Aswini Mantra reveals that the Supreme Lord is of the Sath form. That he is also the Chith (gnana or knowledge) form is the meaning underlying the next star Bharani.

The meaning of the star Bharani is given by *'Bibharthithi bharanii'* i.e. that which bears or carries. This means the Supreme Lord bears the Universe, or is its pedestal. Bha means effulgence, Ram also is a root-letter which denotes brightness, life and fire. This means that the form of Supreme Brahaman is self-luminous and chith (knowledge and bliss). The sage Parashara associates the period of Venus with Bharani. Venus bestows vitality. Vitality is life. Hence the Supreme is in the form of the Chief life-source of Omkara, and of Chith or life. The Yajurveda nakshathreshti Manthra says about the star Bhárani.

यमोवा अकामयत । पितुणागं राज्यमभि जयेयमिति ।
सवितं यमायाप भरणीभ्यश्चरूं निरवपत् ।
ततौवैस पितृणागूं राज्यमभ्यजयत् ।

*Meaning: Yama* (the God of Death) desired to conquer the kingdom of the pitrus (deceased fathers). He gave charu to yama and the Bharanis. So he won the kingdom of the pithrus.

Yama is the destroyer. The word of Pithrus (ancestors) can function only when people are born and the population

increases. When the whole world perishes, there will be no Pithrus (ancestors) world. So the destoryer Yama himself desired the population to flourish so that a Pithru-world could exist, and he got it.

The destoryer also is the Supreme Being. At one time, He alone existed after destroying the world. This Destroyer again desired to re-create the world, and He did so. This is the interpretation of the above Nakshathreshti Manthra. This is confirmed by the statement.

आत्मावा इदमेकं एवाग्र आसीन्नान्यत्किंचन
मिषत्सईक्षत लोकानुसृजा इति ।

in Aithareya Vupanishath and

सदेवसोम्येदमग्र असीदेकमेवा द्वितीयं ।
तदैक्षत बहुस्यां प्रजायेयेति तत्तेजो सृजत ।

(Chhandogya Vupanishath).

This indicates the decision of the Supreme to create the world, and this is implied in the meaning of bharani.

*The meaning of Krittika:* The interpretations of the stars Aswini and Bharani dealt with so far correspond to the whole letter *'Tha'* in the word *'Thath'* of the Gayathri Hymn. The first quadrant of the star Krittika signifies the half-letter *'th'* in the word *'Thath'* and is the Supreme Power (Parasakthi) which forms the creative Power is borne out by its description *'Vayam deveem brahmana samvidaanaah"* in the Nakshthreshti manthra of Yajurveda, which means that we have

understood the Divine Mother Sree Devi from the Vedic Hymn. The same Manthra also says.

अग्नये स्वाहा । कृत्तिकाभ्यः स्वाहा अर्वायैस्वाहा ।

Hence the star Krittaka means the Prashakthi in the seed form of the Universe which by itself is the manifestation of the Supreme Being. The word Krittika means to divide *"Krinthathithi Krittika"*. Since the Paraśakthi divides Herself as transcendental Power into the triple qualities-Sathva Rajas and Thamas the creation of the world is rendered possible. This will be dealt with while explaining the next constellation Vrishabha.

***The significance of the word 'Savithuhu' in the Gayathri Manthra.***

The word is derived from *'Suuyatha ithi savithà thasya savithuh'*. Hence Savithuh which means The process of creation and the creator, which means: The emergence of Iswara and Iswari (The Lord of Universe) from the Absolute Supreme to command the work of creation, protection and destruction of the world. These are all imbeded in the word Savithuhu. The significance of the word 'Savithuhu' is related to the constellation of Vrishabha and a small part of Mithuna. The last three quadrants of Krittika, the star Rohini, and the first two quadrants of Mrigashira come under the constellation of Vrishabha, while the remaining two quadrants come under Mithuna. Venus is the Lord of Vrishabha, and Mercury of Mithuna. According to the stellar periods formulated by Maharashi parashara, Krittika is associated with the period of the Sun; Rohini with that of the Moon, and Mrigashira with that of Mars. Vrishabha is the exalted position of the Moon.

As cited earlier under the significance of the constellation of Mesha the Supreme being alone existed before creation, as is connoted by the word *'Thath'*. The existence of the three parts of Krittika in the constellation of Vrishbha is equivalent to the Parashakthi, forming the meaning of the half letter *'Th'* in *Thath'* coming out to create the universe. Coming out implies that the first quadrant of Krittika does not come under Vrishabha. The flow of a river commences from its source without exhausting the original source, and likewise the first quadrant of Krittika is unseperated from the original Supreme Being, and itself is in that state, while the remaining quadrants belong to Vrishabha. After the Prarasakthi takes its birth in Vrishabha, it is called transcendental power, as it divides itself into the three qualities of Sathva, -Rajas and Thamas, for purposes of creating the world, and these give rise to the three quadrants of Krittika situated in Vrishabha. This esoteric interpretation is corroborated by the following statement in the *Viveka Chudamani* of Sri Shankaracharya.

अव्यक्त नाम्नी परमेश शक्ति
रनाद्य विद्या त्रिगूणात्मिका परा ।
कार्यानुमेया सुधियैव माया ययाजगत्सर्वमिदं प्रसूयते॥

*Meaning:* This Supreme Power Parasakthi is known as Avyaktha (unnmanifest), and it is called Avidya as it is combined with Satwa, Rajas, Thamo gunas, and it is called Anadi as it's origin cannot be traced in time. It is called Maya as it can be perceived by its work only. Such Parasakthi creates the whole universe. The nakshathreshti of yajurveda refers to Krittika as follows:

अग्निर्वा अकामयत । अन्नादो देवानागं् स्यामिति ।
सएतमग्नये कृत्तिकाभ्यः पूरोडशमष्टकपालंनिरवपत् ।
ततोवै सोन्नादो देवानामभवत् ॥

*Meaning:* Agni (Fire) wanted to provide food for the Devathas (gods). He gave the Charu prepared out of rice flour to Agni and the Krittikaas in eight vessels. And so he became capable of procuring food for the gods.

The parashakthi after division into the three qualities of Sattva, Rajas and Thamas, created Devatas at first out of the pure Sattva (virtue) quality. Amongst the Devatas Parashakthi first created agni (fire), as the vedic statement *Agniragte prathamo devathanaam'.* Therefore Agni was first born among Devathas. It is agni who distributes to the respective Devathas the essence of food given as homa (offerings) into agni (fire). This is borne out by the Vedic statement *"Agnimukhaa vai devathanaam".* Further it is agni who resides as the stomach-fire in all beings, digests the food and distributes the essence to the organs, which are parts of the Gods.

*'Agnih puurvarrupam Aadithya uttararuupam".* According to this statement of the Thattiriyopanishath is is agni who is in the form of the Sun. Thus agni is the first born among Devathas and nourisher of all beings in the world, and therefore his name occurs first at the commencement of creation.

Another fact has to be pointed out here.The yajurveda nakshthreshti manthra describes the greatness of all the stars and the homas. But the manthra does not commence

from Aswini. It commences form Krittika, goes up to Revathi in order, and then concludes with Aswini and Bharani. The reason for this has to be carefully understood. If it is remembered that the world is created, ultimately comes to an end and the Supreme Being alone remains, it will be clear why the Maharshi has begun the Nakshathreshti from Krittika and ends with Bharani.The human being after his creation and existence ultimately merges in the Supreme Being. Hencc, the meaning of the constellation Mesha is explained here first which symbolises the existence of the Supreme before the beginning of creation, and then the process of creation is described.

It has been explained above that the Parashakthi first comes out, and divides Herself into the qualities of Sathva, Rajas and Thamas which are the interpretations of the last three quadrants of the star Krittika. In this state, the Chith or self-luminosity which is the meaning of the star Bharani in the constellation of Mesha follows the radiations of the Shakthi and is reflected in that Shakthi. Just as a convex mirror placed in sunlight gives rise to a reflected light, so also the Chit self-luminosity is reflected in the Shaktis (powers) of the Sathva, Rajas and Thamas qualities. Just as sunlight shines on good things as well as on filthy matter, so also the self-luminous Chit is reflected in the inferior Rajas and Thamas qualities as in the superior Sathva. The effects are different similarly as reflection in white, red and black is in accordance with the respective colours.

The Shakthi alone cannot function without the reflected Chaithanya self-luminous. The reflected self-luminious is also known as Chaithanya. The reflected Chaithanya

cannot function without the Shakthi. Shakthi and Chaithanya must unite together for any action to follow. The creation of the Universe must take place from the Sathva, Rajas and Thamas gunas into which Parashakthi is divided. A commander (Lord) is required to govern the process of creation, and protection.

Workers or Performers are also needed. The workers are the qualities of Rajas, Thamas and mixed Sathva, for efficient functioning, at least a small part of Sathva must-get mixed with Rajas and Thamas. The small part of Sathva which unites with Rajas and Thamas qualities will be called mixed Sathva or Malina Sathva. The major part of Sathva which does not mix with Rajas and Thamas is called pure Sathva or Suddha Sathva Pradhana maya. This is Iswari Shakthi. The self-luminous Chith reflected in this Iswari-Shakti is called iswara-Chithanya. The Iswara and Iswari together rule and control the qualities of Rajas, thamas and mixed Sathva in creation, existence and withdrawal of the Universe. That the world's creation is carried out by Iswari and Iswwari jointly is the esoteric meaning contained in the next star Rohini. The Yajurveda Nakshthreshti makes about the star Rohini the following statement:

प्रजापतिः प्रजा असुजत । रोहिणीमभ्यध्यायत् ।
सोऽकामयत । उपमावर्तेत । समेनयागच्छेयेति ।
समेनयागच्छत । उपहृत्वा एनं प्रियमावर्तेते ।

*Meaning:* Iswara created the Pancha Bhuthas (five elements and the beings). This is how he did it. He meditated on Rohini and desired to unite with her. She came near and Iswara joined her. Rohini is the

Iswari Shakthi called Suddha Sathva pradhana maya, Iswara and iswari played united and created the pancha Bhoothas and the beings. The word Rohini means *'rohayathiithi Rohinii'* one who adds growth or causes expansion. Also *'Rohayathi Kalyaanamithi 'rohinii'* one who causes beneficial things. The Iswara and Maheswari are the emblems of unqualified kindness. About the star Mrigashira, the Yajurveda Nakshathreshti says:

सोमोवा अकामयत । ओषधीनागूं राज्यमभी जयेयमिति ।
ततोवै स ओषधीनागूं राज्यमभ्ययत् ।
मृगशीर्षाय स्वाहा । ओषधीभ्यः स्वाहा ।

*Meaning:* The moon desired to establish the kingdom of the herbs (grass, crops, creepers and trees). Then he established the kingdom of the herbs. The word Mrigashira derived form *'Maargam darshayathiithi mriga-shira',* means that it shows the way. This means that the Mrigashira shows the order of evolution in the creation of the world; first the five elements (Panch Bhuthas) then plant life, then the animals. the word Mrigashira also means *"Mrigyantha ithi mrigaah'* mrig means *to search.* In the process of creation, if the Thamas (darkness) quality predominates inertia increases, and creation becomes stinted. If rajas (passion) quality is in excess, creation becomes rough and tough, and becomes stinted. To see that this does not happen, Iswara and Iswari Chaithanya control the work of the Rajas and Thamas, and provide for increased flow of the mixed Sathva so as to make creation beautiful. They therefore enter the world in invisible form. This is the meaning of Mrigashira. This entry itself is the search. This is confirmed by the Vedic statement *'Thathsrishtya thadevanu praavishath'.* which means

The last three quadrants of Krittika, the star Rohini, and two quadrants of Mrigashira-these make up the constellation of Vrishabha. As explained so far, the constellation Vrishabha denotes the seat of Iswara and Iswari themselves and the work of creation. The word Vrishabha also gives the same meaning- *'the Lord'.* The statement in the Tahittiriyopanishath

यश्छंदसामृषभो विश्वरूपः

has been explained as Iswara who is of the Omkara form and the principal owner of the Vedas. The Swara rishabha has been explained in the science of Music as *'Sthrigaviishu yathhaaa thishiahn vibhaathi rishabho mahaan'* and also *'Swaragrame samuthpannaswaroya mri-shbhasthathaa'.* This means that the Lord Creator shines invisibly in the world, and in sound. Further being sweeter than all other tones has received the name Vrishabha. This means Iswara is in the form of Kala, in blissful form, at the centre of Omkara. Therefore the constellation of Vrishabha is the seat of Iswara and iswari themselves.

Venus is the Lord of Vrishabha. The word (shukra=Venus) is derived from *'Rudra shukla dwaarena niryaatha-thwaddwaa shukrah'* i.e., born out of Rudra's vitality. Also *Shukravarnathwaath shukrah* i.e., Shukra or Venus is of white colour. Therefore the Vrishabha (Taurus) constellation implies Iswara State and creation.

Parasara Maharshi tells us that the stars Krittika, Rohini and Mrighshira are associated with the periods of the Sun, Moon and Mars. According to the Thaittiriyopanishad statement *'Agnih Puurva ruupam-aadi-*

*thya uttara ruupam'* the first form of the Sun is Agni or fire, which is one of the five Bhutas elements. When the Supreme Being is reflected in this fire, rays emanate, He is called the Sun. This is our visible Sun. The Krittika in Mesha is the exalted position of the Sun. The Moon has affinity towards water. The Moon is pleasant because the Supreme Lord reflects in it and forms rays of nectar. It has been said before that Rohini is the Suddha Sathva Pradhana Maya and is the Iswari Power. This Rohini synonymous with Iswari power is the exalted position of the moon.

Mrigashira is associated with the period of Mars. Mars is identical with Kumaraswami, son of Iswara. Kumaraswami is the General of Commander-in-chief of the Davathas (gods). Just as an army is engaged in its duties on the word of the general, so also every thing in the world is engaged in its duties for fear of disobeying the Lord of Orders. It is indicative of this that Mrigashira is associated with the period of Mars. This interpretation is confirmed by the following statement in the Katopanishath:

यदिदंकिचज्जगत्सर्वं प्राण एजति निस्सृतम ।
महद्भयं वज्रमुद्युतं ययेताद्विदुरमुतास्ते भवन्ति ।

*Meaning:* The whole universe carries out its duties for fear of punishment at the hands of the life-giving Lord. The air blows under the orders and for fear of the Lord the Sun shines, and the fire burns. There is also the Vedic statement giving the same meaning.

भीषास्मद्वातः पवते भीणशेदेतिसूर्यः

Thus far, the Lord's Greatness and matters relating to the creation of the world have been dealt with in interpretation of the word 'Savithuhu' of the Gayathri Manthra. We now take up the meaning of the next word Vareniyam of the Gayathri Manthra.

## The significance of the word Vareniyam in the Gayathri Manthra.

Vareniyam derived from the root means one who is wanted by all. It also means one who is Superior or sublime. The significance of this word spreads over a small part of the constellation of Mithuna and over the whole of the constellation of Karkataka. The star Ardra and three quadrants of Punarvasu belonging to Mithuna, the last quadrant of Punarvasu together with the stars Pushyami and Ashlesha, in Karkataka come into the picture. Mercury is the Lord of Mithuna while Moon is the Lord of Kataka. According to the stellar periods assigned by Maharsi Parashara, Ardra is associated with the period of Rahu (Moon's Ascending Node), Punarvasu with that of Jupiter, Pushyami with that of Saturn, and Ashlesha with that ot Mercury.

The case of the star mrigashira has been explained previously in connection with the word Savithuh. The next star is Aridra. The Yajurveda Nakshthreshti declares the following about Ardra:

रुद्रोवा अकामयत पसुमानस्यामिति ।
सएतगं रुद्रायार्द्रीयँ प्रैयंगवं चरूं पयसि निरवपत् ।
ततो वै स पशूमानभवत् । रुद्राय स्वाहा ।
आर्द्रायस्वाहा । पिन्वमानाय स्वाहा ।
पशूभ्यः स्वाहेति ।

*Meaning:*-Rudra too wanted to become the king of Pashus. He gave charu made out of the grain Navane mixed with milk to Rudra and Ardra. Then he became the king of Pashus. Offerings to Rudra, to Ardra, to the goddess who flows and to the Pashus.

Rudra wanted to possess pashus (animals), which are these Pashus (animals)? What is the meaning of Pasu?

The meaning of Pasu is one who is tied up or bound by the rope of Agnyana, ignorance and worldly action, barring the knowledge of Supreme. The human beings animals and creatures are all Pasus. By this binding they are also called jeevas. Rudra (Iswara) wanted to become the Lord of Pasu,which means Iswara.The Lord created (Pancha Bhoothas) five elements and then created Beings as explained in the interpretation of Rohini star. As the created world must be in existence for some time, the Lord wanted Pasus themselves to carry on their transactions in the world, and He being only a witness. This is the esoteric meaning of the above Nakshathreshti Manthra. Having created the Universe, the Lord Iswara will be a witness to the actions of the Jivas staying in them in all-pervading form, but he does not carry out the actions. It is the Jivas or Pasus that carry out the transactions of the world through their organs. This is corroborated by the Vedic statement.

ईक्षणादि प्रवेशांत । सृष्टि रीशेना कलपिता ।
जाग्रदादि विमोक्षांत । संसारो जीवकलपिता ।

Therefore the star Ardra connotes the jivas bound by the rope. To get released from this bondage is

possible only at the human level, and not from any other level. The Lord Iswara has secured the means in the human body for release from their bondage of ignorance and for liberation. How the bondage by the rope of ignorance takes place, what is the method of finding release from this bondage and to become liberated—these points will be explained by means of the constellations commencing from Karkataka right till the end of Meena.

The constellation Mithuna contains the stars Mrigashira and Ardra. The word Mithuna conveys *'Methathiithi mithunah'* i.e. union. The union of the husband and wife is mithuna. The constellation Mithuna implies that Iswara and Iswari are together at play and create the universe.

Just as at the level of the Lord, Iswara and Iswari stand united, so also in all living being's Anthahkarana the Athma and the Jiva are together in the form of husband and wife. There is an Anthahkarana in the subtle body of all the living beings. Anthahkarana consists of Buddhi, Manas, Ahankara, Chittha. The Supreme Chith (Parabrahma) reflects in the Anthahkarana. The reflected Chithanya is called Athma. The Parasakthi in the form of blissful pure 'I' knowledge is also in the Anthhkarna. The Athma is called husband and pure 'I' knowledge is called wife. The two together go by the name Jivathma.

In the Bhagawad Githa, Lord Krishna has designated the perishable body as Kshara,the imperishable jiva or Parashakthi inside the body as Akshara, and the reflected energy as Purusha. He also has called the perishable body kshethra and the imperishable jiva or Parashakthi as Kshethragnya. Likewise, Sri Shankharacharya also has

called the parashakthi as kshetragnya in his Bhashya. Accordingly, in the Anthahkarana of every animal the Athma and the Parashakthi are together. The above explanation is the esoteric meaning of Mithuna constellation.

The first quadrant of the star Punarvasu in the constellation of Mithuna is to be interpreted as follows:-

The word vasu in Punarvasu means that which resides or lives. The Ardra has been interpreted in terms of the creation of the bodies of all beings. It takes 6 months for the human body to be completed inside the mother's Womb. As one enters a house after its construction is completed, the jivathma enters and joins the body in the 7th month, as per the statement *"Sapthame masse jeeva samyuktho bhavathi"*, in the Garbhopanishath. This is the meaning of the first quadrant of the star Punarvasu.

The word Budha means one who knows, or one who is learned. The significance of Mercury being the Lord of Mithuna is then that the creation of the Universe by Iswara has been carried out with perfection and with perfect knowledge.

The significance of the star Mrigashira has been given earlier on the lines of the stellar periods given by Shri Parashara.The star Ardra has been said to correspond to the period of Rahu (Moon's Ascending Node). The significance of Rahu is given by the words

योरहति परित्यजति सत्वान् रंहयति त्यज्यातिवा सा राहुः

i.e., one who completely eschews sathva quality or one who destroys sathva is Rahu. In other words Rahu is symbolic of Rajoguna which is in the nature of passion and indulges in worldly pursuits. It is contrary to Sathvaguna.

This interpretation is corroborated by the statement in Nakshathreshti Manthra relating to Ardra, which explains about all beings being bound by the cords of ignorance. While all planets move in the right-handed or clockwise direction, Rahu and Kethu move amongst the constellations in the opposite anti-clockwise direction. This too confirms that they are contrary to the Supreme Being who is sath, and to the pure Sathva-guna. Rahu (ascending node) is of Rajo-guna, while Kethu (descending node) is of Thamguna. Kethu will be described in connection with the star Makha. The previous history of Rahu and Kethu will be pointed out under the star Shatha bhishaa.

We have discussed the constellation Mithuna as related to the word vareniyam of the Gayathri Manthra. We shall now consider the next constellation Karkataka or Kataka. This constellation contains three quadrants of the star Punarvasu, and the stars Pushyami and Ashlesha. The first quadrant of Punarvasu belongs to the constellation of Mithuna, and has been interpreted to the effect that the creation of the human body in the mother's womb is completed by the 6th month, and in the seventh month the reflected Chaithanya along with the knowledge that is pure 'I' joins the body. Then for the sake of the actions of the body, these radiate into the body and enter the sheath known as Anandamaya kosha (Bliss-sheath), Vignyanamaya kosha (sheath of

are all situated inside the head in the body. This is the significance of the second, third and fourth quadrants of the star Punarvasu. The Yajurveda Nakshathreshti Mantra refers to Punarvasu as follows:-

क्रक्षावा इयमलोमतासीत् । साकायमत ओषधीभिः
वनस्पतिभिः प्रजायैयेति । सेतमदित्यै पुनर्वसूभ्यां चरूं निरवपत्
। प्रजायतेहवै प्रजया पशुभिः ।

*Meaning:*-A star by name Rikshaa wanted children through medicinal plants and herbs. She gave charu to Aditi and to Punarvasu. Men and animals were born.

The above Vedic statement signifies that medicinal plants in the form of grass, creepers, trees and plants, and also animals increase in the world through procreation. According to Maharshi Parashara, the star Punarvasu is associated with period of Jupiter. Jupiter increases the population. We have said under the meaning of Punarvasu that life energy (jeevathma) enters in the seventh month the gross body that has been created in the mother's womb, and resides there. But this is not the first time that Jeeevathma enters in order to reside in the gross body created in the mother's womb. It will have entered and lived in many many bodies created in mother's wombs in his previous births. It is not possible to know how many such lives have taken place, and hence Sasthra says that life is without beginning. Hence it is said Punarvasu, i.e. living again, and not vasu merely. So it has come again to dwell in the body as in previous births.

The next star is Pushyami, again in the constellation of Karkataka. The yajurveda Nakshathreshti refers to this star as follows:-

बृहस्पतिर्वा आकामयत । ब्रह्मवर्चसी स्यामिति ।
सएतं बृहस्पतये तिष्याय नैवारं चरूं पयसिनिरवपत् ।
ततो वै स ब्रह्मवर्चस्य भवत् ।

*Meaning:*-Jupiter (Brihaspathi) decided to have the radiance of Brahma (or of a Brahmin). He gave to Brahaspathi and to Pushyami charu prepared out of wild grain, mixed with milk.Then he has the radiance of Brahma (or of a Brahmin).

Let us consider the implications of these statements one by one. The word Brihaspathi (Jupiter) connotes

योबृहस्पतां महतां विद्या बुध्यादि सदाचाराणां
पालयिता स बृहस्पतिः ।

"He is known as Brihaspathi since he is the Lord of high education, intelligence, and good conduct." Also

बृहस्पतां देवानां वेदमंत्राणां वा पतिः बृहस्पतिः

Brihaspathi is the Lord of the important Devas as well as of Vedic manthras. The word Pushya in Pushyami is derived from *'Poshayathiithi Pushyah* meaning that which feeds or helps to grow. There is also the meaning *Pushyatheethi pushya* i.e., the growth is accelerated.

The manner in which Brihaspathi assists the growth is suggested in the Nakshthresti Manthra given above. Having obtained the radiance of Brahama (or the Brahmin), Brihaspathi gives the necessary facilities in order that the child in the womb may acquire later the radiance of brahma (or the Brahmin). This is how he develops the growth.

It has been mentioned that the reflected Chaithanya (Jeevathma) enters with pure 'I' knowledge, the child's Anthahkarana in the mother's womb and then penetrates and resides in the Anandamaya, Vingyananamaya - and Manomaya - Koshas (the sheaths of Bliss, Knowledge and Mind). In the Anandamaya Kosha (the sheath of Bliss), He creates the facilities for love, happiness, the joy arising out of happiness, earnestness, and devotion. In the Vignynanamaya Kosha (the sheath of knowledge) he imparts the intelligence which belongs to the anthahkarana the power to acquire good knowledge, discretion, and the decisive knowledge that I am not this transient body, but am the Supreme Being myself. To another part called the Ahankara (ego) in the anthahkarana, He gives the qualities of selflessness, and the dedication of the fruits of all labour unto the Lord. To another portion called the Chitha, He gives the quality of being impersonal in worldly actions, and the will to attain the Lord.

In the Manomaya Kosha (the sheath of the mind), He gives the laudable determination to attain the Lord, the determination to be always pursuing good deeds and steadfastness to duty. All these necessarily require the radiance of Brahma (or the Brahmin), and hence Brihaspathi has placed this importance in the several Sheaths. Brihaspathi is also called Jiva since he gives life to the Devathas (gods) as per the meaning of *'Jeevayathi devaan ithi jeevah jeeva praana dhaarane'.* He gives man all the facilities required by him to attain godliness, and thus protects him.

The display of higher education, intelligence and discretionary power that knowledge or buddhi possess should necessarily take place in the Vijnana maya kosha (the sheath of knowledge), and hence the constellation of Karkataka with is significant of Vijnanamaya Kosha is the exalted position for Jupiter.

According to Maharshi Parashara, the star Pushyami is associated with the period of Saturn, hence let us see in what way Saturn helps the child in the mother's womb, as Pushyami's significance is in terms of rearing this child. The reflected chaitanya (Jeevatma) has penetrated into the child's body in the womb and stayed there in the sheaths of Anandmaya, Vijnanamaya and Manomaya. Saturn in the Anandamaya sheath links up the Jeevatma with the basic cover of ignorance in the Anandamaya sheath, and creates the state of sleep or torpor. During the time of wakefulness the joy that could have been derived from the Anandamaya sheath is converted by Saturn into distress and sorrow.In place of eagerness and euthusiasm, Saturn produces Laziness.

In the Vijinanamaya sheath Saturn brings about the feeling that he is the body only, and thus the knowledge that is pure 'I' gets a covering, and also spoils intelligence with dullness. In another part of the Antahkarana, called Ahamkara (the ego) Saturn creates love towards the body., and towards external objects. In the manomaya sheath, Saturn ushers in an external knowledge of 'you' and 'this' in place of 'I' and also turns the mind to bad deeds. The tissue at the top of the head of the child in the mother's womb will not have closed. Saturn closes it and throws the child out of the mother's womb so as to take birth. As soon as the child is born he himself takes the form of air, and sets in the respiration process in the child. By functioning in this way, Saturn assists the child to take up the transactions of the world. Saturn is the ,son of the Sun. Saturn possesses qualities opposed to the good qualities of the Sun. He possesses the quality of thamas (ignorance). If the child's past good deeds are preponderant, Jupiter or Brihaspathi comes to the rescue of Pushyami and guides accordingly. If past evil deeds are preponderant, Saturn guides their destinies.

The star Ashlesha in the constellation of Karkataka has been described in the Nakshathreshti Manthra of Yajurveda, in the words.

देवासूरा स्संयत्ता आसन् । ते देवासर्वाभ्य
आस्लेषाभ्य आज्येकरंभं निरवन्पन् । तानेताभिरेव
देवताभिरूपासन्यन् ।

*Meaning:*-The Devathas and Rakshasas were ready for war. The gods gave to all the Ashleshas charu made out of flour mixed with ghee and curds. The Rakshasas were defeated by the gods.

The statement that the gods and Rakshasas fought, and that the Devathas won is to be interpreted as follows: Under Pushyami it has been mentioned that a child was born, leaving the the mother's womb. The powers of the organs be take of gods. These powers reside in the spheres of the organs like the eye, the ear and so on. When the body takes birth from the womb, some inertia coming out of Tamas remains in the spheres of the organs, and hence the organs cannot function properly. Immediately after birth, the child cannot hear, cannot see, cannot taste, cannot smell, cannot talk. He cannot use his hands to work, He cannot use his legs to walk. The neck is not firmly fixed with the body. The new-born child can neither sit nor stand. All this is because the head, the trunk and the legs are not firmly fixed and strong enough.

The war referred to in the above Vedic Mantra is therefore to be interpreted as the fight between the

the reflected chaithanya (Jeevathma) and the inertia arising out of Thamas prevalent in the spheres of the organs and in the other parts of the body. The inertia is ultimately removed and the organs are rendered capable functioning properly in the respective spheres. The above interpretations make it clear that the reflected Chaithanya (Jeevathma) is superior to the powers of the organs and sheaths,. and hence deserves to be honoured by the organic powers. This explains the meaning of the word Vareniyam in the Gayathri manthra, as one who excels, and one who deserves to be worshipped.

These interpretations refer to .the star Ashlesha. The root-meaning of this word too confirms the same. Ashlesha means *'Aashleshayathiithi aashleshaa'* i.e. joining. That is the reflected Chaithanaya (Jeevathma) together with the flow of (current of Buddhi) Knowledge combines with the powers of the organs and mingles with sound, touch, form, taste and smell. According to Maharshi Parashara, the star Ashlesha is associated with the period of Mercury. Mercury is symbolic of knowledge, one who bestows knowledge to every one. Ashlesha gives to the new-born children the ability of seeing things, hearing sounds, and so on, in brief the knowledge from the respective organs.

The constellation of Karkataka is the Moon's house. The moon's portfolio includes the mother, and hence is symbolic of the mother's body. The mother after becoming pregnant rears the child in the womb, and gives birth to him. After giving birth, she rears the Child. The word Karkataka is derived from *'karkavadatathiithi Karkaatakah'*, meaning that it roams about like a crab, which is an animal living in water. The crab is symbolic of the womb in the mother's stomach.

The womb is in the blood-filled body of the mother, just like the crab in water. The crab's body is somewhat roundish. From the right and left flanks of this round body three or four long sharp spikes or legs project out. By the help of these long spikes which project from the flanks, crab encircles other animals and things. The name Karka is derived from this characteristic. In similar manner, the womb in the mother's body encircles the child, and holds it till birth takes place. The word Karkataka also means

क्रौ भूमौ तियत इति कूलिरः कृणोति जननीं
कर्कटः

The womb gives trouble to the mother, and hence the womb is called Karkataka. Thus the name Karkataka has been given to this constellation since it mainly deals with the womb in the mother's body.

The interpretations described so far of the four constellations Mesha, Vrishabha, Mithuna and Karkataka pertain to the first third *"Thathsavithurvareniyam"* of the Gayathri Mahthra. It has been described how Parasakthi rises out of the Supreme Being, divides Herself into the qualities of Sathva, Rajas and Thamas, and then from the level of Iswara and Iswari creates the entire universe, and in particular creates the human body in the mother's womb.

The creation of the body is completed in the mother's womb up to the seventh month, and then the Jeevathma the Supreme Being's reflected Chaithanya, in conjunction with the pure knowledge 'I' pervades in the Anandamaya, Vijnanamaya and Manomaya sheaths. And then the child

is born, and the life energy or reflected Chaithanya now mixes up with the Pranamaya sheath (life-sheath) and rests in the physical body or Annamaya sheath (food sheath). This is the interpretation of the star Ashlesha which is at the end of the constellation of Karkataka. The organs of the child, and seeing, hearing etc., beginning to function also pertain to the star Ashlesha at the end. But other outward worldly affairs work do not commence under Ashlesha. These worldly affairs transactions begin in the next constellation of Simha. So we shall proceed to understand the significance of the constellation of Simha.

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## CHAPTER-I
## Part-2
# THE SECOND PART OF THE GAYATHRI MANTHRA

The second part of the Gayathri Manthra contains the words

भर्गो देवस्य धीमहि

The meaning of these words is associated with the four constellations Simha, Kanya, Thula and Vrischika and the stars in these constellation. The word Bhargah in the Manthra is associated with the star Makha and Purva *Phalguni* or *Pubba* and the first quadrant of Uttara Phalguni or Uttara. The sun is the Lord of Simha. According to the statement of Maharshi Parashara, the star Makha is associated with the period of Kethu (Moon's descending node), and similarly Purva Phalguni and Uttara Phalguni are associated respectively with the periods of Venus and the Sun. The word Bhargah

means one who illuminates the deeds of ignorance, and the luminous personage who destroys the deeds of ignorance.

The Yajurveda Nakshathreshti tells about the star Makha as follows:

पितरेवा अकामयंता । पितृलाक ऋभ्रयामेति ।
त एतं पितृभ्यो मघाभ्यः पुरोडाशगं
षड्कपालं निरवप्रन् । ततो वै ते पितृलोक आद्रुप्रन् ।

*Meaning:*-The fathers desired to progress in the world of forefathers. They gave charu prepared out of rice flour in six vessels to the Pithrus and the star Makha. Then they progressed in the world of the forefathers.

The star makha is in the constellation of Simha. The Sun is the Lord of Simha. The Sun's portfolio includes the bestowal of the father, and so he is like a father. Just as the constellation of Karkataka is the Moon's house and hence this constellation pertains to the mother, so does the constellation of Simha pertain to the father. The mother who had the child in her womb gave birth to the child. After giving birth, she rears and protects the child till it becomes fit to go ahead in the world, and then hands it over to the father for his progress. The child coming under the care of the father is the significance of the star Makha.

What does a father long for the child and how does he protect him? Just as his father and grand fathers carried out their wordly affairs and after death went to the world of the forefathers, he also wishes his child to get on in the world, and to continue the

family genealogy by having children and grandchildren; and he nurtures the child by giving him education. This extension of one's own genealogy causes the development of the world of the forefathers. This is the significance of the above Mantra.

According to the sayings of Maharshi Parashara, the star Makha is connected with the period of Kethu. We have all along seen that Kethu is symbolic of Tamas while Rahu (the ascending node) is symbolic of Rajas. While all the planets move clockwise, Rahu and Kethu move anti-clockwise. Moving anticlockwise is equivalent to a continuance is worldly affairs, by hiding up the Supreme Being and pure Sathva quality.

After the child is born from mother's womb, its organs get inspiration by the current of Buddhi which is in unison with the reflected Chaithanya, and actions such as seeing external objects commence through the sense organs. This has been explained while giving the significance of the star Ashlesha. Now under the significance of Makha, the child's sight which falls on objects around gradually gets covered by the illusion characteristic of Thamas contained in the meaning of Kethu; therefore the objects of the world appear to be real although they are unreal. This cover of Thamsic illusion also creates in the child the desire to enjoy these objects, and thus binds it. The world Makha etymologically implies *'Makhatheethi makhaa'*, which means covering. The word kethu too means *'Keyathathi Thamoruupena Chikithsathi vaa sakethuhu'* i.e., pervading with Thamas.

Therefore this cover (Aavarana) of Thamas creates in the child both the illusion that the objects of the

world are real and the yearning to enjoy them. It also engenders in the child the desire to obtain them. The efforts necessary to secure objects are also related to the next star: Poorva phalguni which we shall now take up.

The Yajurveda Nakshathreshti manthra affirms about this star as follows:

अयन्मावा अकामयत । पशुमान्स्यामिति । सयेतमर्यम्णे
फल्गुनीभ्यां चरूंनिरवपत् । ततो वै स पशुमान् भवत् ।

*Meaning:*-Aryama desired to possess animals. He gave charu to Aryama and the Phalguni's. Then he became the possesser of animals.

Aryama is the devatha loving the Sun and the sight-organ. That he too desired to possess animals means that he was bound by the cord of ignorance. According to Maharshi Parashara this is also borne out by the period of Venus that is associated with the star Purva Phalguni. Venus is the preceptor of the Rakshasas whose nature is made up of the qualities of Rajas and Thamas. The gifts of Venus are in the direction of assimilating objects and arts of enjoyment. Assimilation of objects of enjoyment and the actual enjoyment are carried out by the organs of action, and hence these are associated with the quality of Rajas. The word Phalguni connotes *'Phalguvadaa charathi poorvam'*, Which means that which beautifies, and hence denotes association with the objects of pleasure.

The Amara Kosha (dictionary) gives the follwing meanings of the word Sukra; (Venus) *'Sochayathi*

*praaninaithi Shukraha'* -one who gives distress to the animals, and also *'Shocham dukhham raathi devebhyah ithiva shunkraha ra daane'* - one who gives distress to the devas. This is because Venus involves one in the trouble of assimilating the objects of pleasures, as it causes the lure, thirst and intoxication for enjoing them, drowning people in sensual pleasures, ultimately making them liable to diseases and other miseries, as stated *'Bhoge rogabhayam'* enjoyment goes along with the fear of disease. Moreover it destroys devotion towards God and makes us atheists by drowning us in pleasures, thus causing distress to the godliness in us. Therefore Venus binds people by the cord of beastliness.

The Sun is the Lord of Simha. Aryama's name has also come in. Therefore it is up to the father to give proper education to his children to make them do good deeds, and to be of good behaviour. Thereby the children can be prevented from being pleasure-seekers. If they become pleasure-seekers, then atheism will creep in. But even if pleasure-seeking is absent, the pleasure-giving functions of the organs of action, such as taking food must perforce to be present. The action of the Rajao guna is inevitable. Since lust towards objects is also present, the covering by the Thamasic quality is necessarily present. A binding beastliness therefore necessarily exists.

Let us understand the effects of yearning for objects arising out of the qualities of Thamas and Rajas, and of the functioning of the organs of action. The reflected Chaithanya of Buddhi associated with the pure blissful 'I' pervades inside the body through the sheaths of Anandamaya (bliss), Vignyanamaya (knowledge), Manomaya (action), and Pranamaya (life), and finally sits in

the sheath of Annamaya. This reflected Chaithanya has to flow out of the body with the current of Buddhi in an active form in order to see external objects, hear sounds etc., through the sense-organs of the Annamaya sheath. Along with the stream of Buddhi reflected Chaithanya too must manifest itself, and get out of the body. Without the aid of this reflected chaithanya, Buddhi alone cannot see or hear. The organs of action work in unison with the organs of sense. At this juncture, matters pertaining to our previous lives which have to be experienced in this life come in a torrent, besiege our (gnyana) intelligence and draw it out. On account of the flooding of these matters, not a single moment will be available during the period of our wakefulness which is free from thought of objects of the world.

When reflected Chaithanya comes out of the body illuminating the current of Buddhi, there remains no support to pure 'I' from reflected Chaithanya. Then the Thamas and Rajas (Agnyana) covers this pure 'I' knowledge just as ash covers the fire. We say 'I', But we cannot stand in the true state of pure "I", The body comes as a barrier. If we want to stand in the pure "I" state of knowledge which is blissful and of the pure sathvic quality, we must free ourselves from the tangles of external (worldly) transactions arising from the qualities of Rajas and Thamas.

When we are in a state of virtuous tranquility, the knowledge that is pure 'I', characterised by pure Sathvic quality, is free from pain. But when lust, anger, selfish desire, self-praise, envy, ego, spite and similar Rajasic qualities hold sway, and in the terrific affairs which

words: *(Kaamaath Krodhobhijaayathe Krodhaath Bhavathi Sammohaha) the blissful pure knowledge that is 'I' is subjected to considerable pain. This fact is also borne out by the meaning of the word Simha, in the constellation of Simha. The clock of Thamoguna, and the sensualities of Rajaguna appear in the interpretations of the stars Makha and Purva Phalguni. The inconveniences felt by the pure Sathvic 'I' also appears in the constellation of Simha. The root-meaning of the word Simha, 'Simha himsa yaam'* i.e. torturing bears out the suffering of pure "I".

Though the pure Sathvic blissful "I" is troubled by the Rajas and Thamas, since the pure 'I' is part of the Supreme Being and is Iswari Shakthi or Divine Power it does not come into contact with worldly affairs and remains unaltered and unattached. To explain this meaning, the Yajurveda Nakshathreshti holds about the star Makha as follows:-

पितृभ्यः स्वाहा । मखाभ्यः स्वाहा । अनघाभ्यः स्वाहा । अगदाभ्यः स्वाहा । अरुंधतीभ्यः स्वाहा ।

Swaahaa (Offerings) to the pitrus (fore fathers) Swaahaa to the Makha stars, Swaahaa to the sinless, Swaahaa to the diseaseless, Swaahaa to the arundhathis . In making these offerings through fire this Arundhathis is identified with the Divine Power of Iswari shakthi that is pure "I" in the form of knowledge and the knower, and the above mantra makes it clear that this divine Power is unassailed and unattached.

The interpretations that have been so far given regarding the constellation of Simha apply to everyone that is

born as man. Everyone is tied by the cords of Rajas (Activity) and Thamas (dullness and illusion), and is involved in worldly affairs. Even if one in virtuous and well disposed towards truth and his duties, bondage remains. To get rid of this bondage, he must enter the path of liberation and pass it successfully. This is borne out by Lord Sri Krishna in the Utthara Githa in the words.

आहार निद्राभय मैथुनंच समानमेतत् पशुभिर्नराणां ।
ज्ञानं नराणामधिकोविशेषः ज्ञानेनहीनः पशुभिस्समानः ॥

*Meaning:*- Food, Sleep, fear, and sex are common to animals and birds, and to man. There is no difference in the enjoyment of pleasures. What is special to man is knowledge that is directed towards attaining the Supreme Being. One who is devoid of this knowledge is equivalent to an animal.

The authoritative statement in the Upanishaths *('na karmanaa na prajayaa dhanena thyagenaike amrithathva maanashuh,')* informs us that the nectar-like liberation cannot be attained by actions, by procreation, by wealth or by charities. The significance of the stars Makha and Purva Phalguni of the constellation of Simha does not pertain to the path of renunciation, but refers to the worldly family life and its transaction in the stream of life and death. To get rid of this bondage in the form of the current of life and death, and move into the path which leads to the attainment of the nector-like liberation forms the subject-matter of the stars commencing **from Utthara Phalguni right up to the last star Revathi in the constellation of Meena.** Therefore let us proceed to understand the meaning of the star Utthara Phalguni.

The Yajurveda Nakshthreshti declares about star as follows:-

भगौवा अकामयत । भगीश्रेष्ठी देवानागूं स्यामिनि । सएतं भगाय फल्गुनीभ्यां चरूं निरवपन् । ततो वै स भगी श्रेष्ठी देवानामभवत् ।

*Meaning:* Bhaga desired to be lucky and the best of the devas (gods). He gave charu to Bhaga and to the phalguni's. Thereby he became lucky and the best of the devas.

Here the reason for Bhaga's desire is to be understood as follows: The devas (Gods) will enjoy Heaven as long as their good deeds last, and then they must come down to earth. The devas (Gods) are not entitled to liberation. The knowledge to attain liberation is available to man only; hence man is superior to all other beings. But even as man, he must be lucky to attain liberation from wordly bondage. This is the inner meaning of the above Vedic statement.

The desire for liberation is obtained as a result of good deeds done in many previous lives. Both the actions of Rajas and Thamas are obstructive to the path of liberation. Nevertheless, Thamas is also helpful to some extent, the Thamoguna gives pain and misery to men, who will then be somewhat inclined to think of God. There's an Indian saying that one thinks of God when in distress. To escape from the miseries of life and death, man turns to the path of liberation. The desire for this must be born and must develop within one's self, in order to reach the end. Compulsion by others will be of no avail.

The word Utthara in Utthara Phalguni can mean 'above', or 'forward' or 'superior'. The previous star was Purva Phalguni. The two stars Purva Phalguni and Uttara Phalguni are like the first and second halves of a sloka (stanza), or like the parts Purva Mimamsa and Uttara Mimamsa of the Vedas. The Pura Mimamsa deals with Karma (action), while the Uttara Mimamsa deals with gnyana (knowledge). Similarly, the meaning of Purva Phalguni relates to the affairs of the world. The meaning of Uttara Phalguni deals with the path of knowledge. The meanings 'forward' and 'above' for the word Utthara correspond to the rising from this bondage of life and attaining liberation. The word Phalguni connotes beautification. The Purva Phalguni signifies the beauty of worldly affairs, while the Utthara Phalghuni refers to the beauty of liberation.

The first quadrant of the star Utthara Phalguni is in the house of the Sun who is the Lord of the constellation of Simha. The stars Makha and Purva Phalguni have been interpreted to mean that the father brings up his children in the direction of worldly progress. The Uttara Phalguni star requires a father to bring up his children in the direction of renunciation and liberation. One who seeks to be relived of life's bondage must submit himself to a Sadguru (good preceptor), and pray to him as Sri Sankaracharya told in Vivekachoodamani.

कथं तरेयं भवसिन्धुमेतं कावागतिर्मे कतमोस्तुपायः।
ज्ञानेन किंचित् कृपयाव मां प्रभो। संसार दुःख क्षतिमातनुष्व।

*Meaning:* How can I cross this ocean of life Where is the way for me? What is the remedy? I know

not. O Lord, take some pity on me. Let me overcome this misery of samsara or worldly life.

The preceptor who is the embodiment of spontaneous kindness dispels the fears of the man who has surrendered to him, and says to him:

अथते संप्रवक्ष्यामि स्वरूपं परमात्मनः ।
यद्विज्ञाय नरो बंधान्मुक्तः कैवल्य मश्नुते ।

*Meaning:* I shall teach you now the nature of the Supreme Being. After knowing this, man is liberated and will enjoy absorption. He will accordingly teach the truth about Athma. This meaning pertains to the constellation of Simha, and the meaning of the word Simha foresees this. *'Simha himsaayaam'* i.e., torturing, and *'Sinchathi thejah pashushu ithi simhah'*, sprinkling knowledge about the absolute so as to destroy ignorance. Accordingly, the preceptor dispels the ignorance in his disciple, and rains the nectar-like knowledge relating to the Supreme Being. The father gives birth. The good preceptor makes one such as not to be born again. Therefore the good preceptor is higher than the father.

We have said earlier that the word *Bhargah* of the Gayathri Manthra is also associated with the constellation of Simha. The word Bhargah has been interpreted as both shedding light over ignorance, and destroying the actions of ignorance. The life-energy is the Supreme's reflected Chaithanya seated in the Buddhi illuminates the external actions which are the essence of the stars Makha and Purva Phalguni. This reflected Chaithanya will also illuminate the actions leading on to the path

of liberation, which is the significance of Utthara Phalguni and hence he is called the luminosity in the word Bhargah. This reflected Chaithanya will further be called *Devasya* coming up next to Bhagah in the Gayathri Manthra, We shall now proceed to understand the significance of this word.

## The signifieance of the word Devasya in the Gayathri Manthra

Devasya means one who shines and one who is full of all divine acts. The word is associated with three quadrants of the star Utthara Phalguni in the constellation Kanya, the star Hastha, two quadrants of the star Chitha the remaining two quadrants of this star in Thula, Swathi and three quadrants of Vishakha. The significance of the first quadrant of Utthara Phalguni in Simha has been explained: One desirous of liberation must surrender himself to a Sadguru and learn at his feet matters pertaining to the Supreme Being. The significance of the remaining three quadrants of Utthara Phalguni which belong to the constellation of Kanya relates to the topics which the diciple learns from the Sadguru. The Paingalopanishath says-

अविचारकृतो वंधो विचारान्मोक्षो भवति ।
तस्मात्सदा विचारयेत् जगज्जीव परमात्मनः ॥

*Meaning:*- The bondage due to ignorance is on account of a lack of enquiry or investigation of the truth. By hearing from the mouth of the Sadguru (Preceptor) the bondage is lifted, and liberation will follow. Therefore one must learn from a Sadguru matters regarding the Universe, Life and the Absolute until he attains liberation.

This is the significance of the last three quadrants of Utthara Phalguni.

The word *Kanya* connotes *"Kanyathe Kaamyatha ithi Kanyaa kana deepthi Kaanthi gathishu,* or *Kaamayatheethi kanyaa".* Matters pertaining to the constellation of Kanya relate to the 'desire for liberation. The star next to Uttara Phalguni is Hastha in Kanya. The Yajurveda nakshathreshti manthra states about this star the following:-

सविताबा अकामयत । श्रन्मेदेवादधीर्नना । सवितास्यामिति। सएतगं सवित्रे हस्ताय पुरोडाशं द्वादशकपालं निरवपदाशूनां व्रीहीणाम् ततो वै तस्मै श्रद्वेवा अदधत ।

*Meaning:-* The Savithru Devatha desired "Let the gods grant me earnestness, I shall become Savithhru". He gave charu made out of rice flour in twelve vessels, along with other grains. Then the gods gave him earnestness, and he became Savithru.

The desire to be earnest or serious about his aim and the desire to be holy and radiant, after waking up from Thamsic ignorance-this is the meaning of Savitha, as mentioned in the above Vedic statement. This means that the disciple who is having spiritual education from his Guru must be earnest in attaining liberation, must be devoted and have Sathvic lustre.

According to the words of Maharshi Parashara, the star Hastha is associated with the period of the moon. The word Hastha can be interpreted etymologically in more than one way: *'Hasthayathi visthaarayathi ithi hasthah',* signifying expansion. Also *'Hasitheethi hasthah hase hasane',* to illuminate. Also meaning torturing. The

seeker after liberation learns spiritual education from the Sadguru, and seeks "expansion" i.e. progress. This is the significance of the star Hastha.

(A) The Four parts of Sadhanas means:-

(1) Discrimination between the transient and the intransient.

(2) Renunciation of all fruits, in this world and the next.

(3) The six qualities Shama (tolerance), dama (self-control), uparati (withdrawal), thithiksha (forbearance), samadhana (contentment), shraddha bhakthi (earnestness and devotion)

(4) The Desire to attain liberation.

(B) The eight requirements of Yoga: Yama, Niyama, Asana, Pranayama, Prathyahara, Dhyana, Dharana, Samadhi. The Disciple desirous of liberation must perfect himself in the above matters with bestow godly wealth *Daivi sampath*. This is the significance of the star Hastha. The period of the Moon goes with Hastha. This suggests that one should pray to Mother Gayathri Devi with extreme devotion, and obtain Her Divine Grace. Then she will bestow the brilliant Divine luminosity and assist the devotee in acquiring liberation. This is the significance of the Moon's period. The Moon administers the portfolio of the mind, and therefore decides the mental condition. Thus the devotee has to carefully ponder over the spiritual lessons that he receives from his preceptor. Two quadrants of the star Chitha are situated in the

constellation of Kanya. About this star, the Yajurveda Nakshathreshti says.

त्वष्टात्र अकामयत। चित्रं प्रजां विंदेयेति। सएतं त्वष्ट्र
चित्रायैपुरोडाशमष्टकपालं निरवपत्। ततो वै स चित्रं प्रजामविंदत।

*Meaning:-* Thwashtru desired to have beautiful progeny. He gave charu made out of flour in eight vessels to Thwashtru and to Chitha star. Then he got beautiful progeny.

The word Chitha etymologically signifies *'Swaarthaanu sandhaanu gunena chitham'* inclination to make efforts to secure one's ends. This is according to *Viveka Chudamani* of Sri Shankaracharya. The seeker after liberation receives instruction about Vedantha and spiritual practical knowledge from a good preceptor, ponders over it, and grasps the essence, viz., "I am not this body, I am Brahman Himself", like a swan which from a vessel containing a mixture of milk and water drinks the milk only, leaving the water. This is the interpretation of the first two quadrants of the star Chitha. The essence that I am Brahman Himself is beautiful and wonderful as implied in the words *'Chithrayatha Chithram Chithrach'* =wonder. The meaning of the beautiful progeny mentioned in the above Vedic manthra is the acquistion of the beautiful treasure that I am Brahman Himself. Progeny therefore means this fruit itself.

Mercury is the Lord of Kanya. Mercury is called Budha because he is learned, and can make everyone learned. This tallies with the fact that in the constellation of Kanya the seeker after liberation acquires spiritual

knowledge from a Sadguru, contemplates it and grasps its essence. Kanya is the place of exaltation for Mercuty. This is because the seeker after liberation longs for the habit whereby he will always be yearning for the thought of the Lord of Universe; and suffering from passion for the knowledge by which he can attain the Lord of Universe. Mercury is the Lord of both Mithuna and Kanya. Mithuna is related to the creation of the Universe in the Divine ladder and Mercury's function is to arrange for this creation according to the laws of creation. In Kanya, his function is to give the required instruction to one who seeks liberation, so as to possess it.

We shall now take up the constellation of Thula. This constellation contains the last two quadrants of the star Chitha, the whole of Swathi, and three quadrants of the star Vishakha. Venus is the Lord of Thula, and it is the position of exaltedness for Saturn.

The word Thula means *'Thulayatheethithula'* and also *'Thulyatha itihithula-thula unmaane',* i.e. to weigh. The weighing balance is thula. Things are weighed in the balance according to their weights. The man who holds the balance weighs them. The Supreme power (Kriya-sakthi) is called Adisesha sakthi, or the power of the Divine Serpent. She sustains the world and keeps it under control by making Sun and Moon in the two pans of the balance perform the functions of the world. In like manner, in man the pure Sathva Guna, or Iswaari power creates the body, and resides in the basic chakra Muladhara, form of the serpentine kundalini power, so as to arrange for the bodily functions. It is She who holds the balance and weighs. The Sun-nerve on the right side, and the Moon-nerve on the left

side of our body are the two scale-pans of this balance. Through these two nerves, air goes out of the nostrils, and comes in, thus providing exhalation and inhalation.

Sri Kundalini Sakthi weighs the inhalation and exhalation through the Sun-nerve and the Moon-nerve, as in a balance. This weighing process is responsible for the movement of life and the functioning of body. To those whose bodies and functioning, it is impossible to get rid of the actions of Rajo and Thamo Gunas. Therefore it is impossible to remove the influence of Rahu and Kethu (moon's nodes) which travel anti-clockwise. To stop the functions of the body, the inhalation and exhalation movements must be stopped and Sri Kundalini Sakthi must be roused and made to enter the Sushumna nerve by means of Pranayama. By this, Kundalini Shakthi together with breath will go through Sushumna.

The respiratory process does the exhalation by the letter *'ha.'* and the inhalation by the letter *'sa'* and will thus be chanting *'Hamsa, Hamsa'*. This makes the body function. The *'Hamsa'* must become *'So ham'* which according to the Upanishaths, is release from the bondage of ignorance. The Pranayama which is helpful in the release of bondage duly finds its place in the yajurveda Nakthathreshti Manthra, in the following words

वायुर्वा अकामयत। कामचारमेषु लोकेष्वभिजयेयमिति। स एतद्वायवे निष्टायै गृष्टये दुग्धं पयोनिरवपत् । ततोवै स कामचारमेषु लोकेष्वभ्यजयत्।

*Meaning:* Vayu (air) desired to conquer the movements as he liked in this world. He gave freshly-drawn milk to Vayu and to a cow with a calf. Then he conquered

The meaning of the idea that air should stop moving as it likes is that the respiratory air should become motionless by the practise of pranayama, and be made to stay in a fixed place. When the pans of a balance, one to contain articles, and the other to contain weights are of equal weight, the needle in the centre of the lever of the balance will stand vertical, without bending either side. Similarly, only when inhalation and exhalation come to a state of of stillness, then the central Sushumna nerve opens its door. Then the body will not function. It is, therefore, to have the state of stillness of the breath that Sri Kundalini Sakthi which is in Muladhara Chakra should enter the Sushumna Nadi. The word Swathi can be interpreted as *'Soothe ithi swaathii'* i.e. to create, or *'Sa sarparoopena thistatheethi swaathi'* one who remains in the form of the serpent, or *'Swayam thistathethi Swaathi'* one who sits by herself. The Parashakthi or Supreme power in the from of pure sathva guna creates the body, takes the form of a serpent to make the body function, and resides in the basic Muladhara Chakra.

The constellation of Thula is the position of exhaltation for Saturn. This is because Saturn organically partakes of Vayu (air), and hence Saturn's work is Vayu's work. The star Swathi in the constellation of Thula is entrusted with the very noble work of raising Sri Kunadalini by the help of Pranayama and bringing the respiratory air to rest motionless in a certain place. This is the significance of Swathi, and therefore Thula is the position of exaltation for Saturn.

The significance of the first two quadrants of the star Chittha in the constellation of Kanya has been

quadrants of Chitha in Thula will now be given. Chitha is associated with the period of Mars, who is the Earth's (Bhoodevi's) son. For the practice of Asana and Pranayama, he will give bodily facilities, and assist in its practice by endowing strength, courage, and enthusiasm. According to Maharshi Parashara, the star Swathi is associated with the period of Rahu (moon's ascending node). While giving the significance of Swathi, we have referred to the fixation of the respiratory air by the practice of Pranayama, and to the raising of the Kundalini Sakthi who is the serpentine Parashakti residing in the (Muladhara chakra) and significant of the letter *'Sa'*, and the consequent stoppage of the bodily functions. This means that the anti-clockwise motion of Rahu and Kethu (moon's nodes) gets a check, and the motion begins to become clockwise. In other words, the Rajo and Thamo gunas which govern the activities of the body are checked and prevented from governing the activities of the body. The initial stages of this prevention have come into play, and hence Swathi is associated with the peirod of Rahu (moon's ascending node).

The finishes all the relevant interpretation relating to the word Devasya in the Gayathri Manthra. We have said that Devasya means the luminous one, who in company with the gods (Devathas) indulges in Divine Play. The reflected Chaithanya of Supreme which is in the Buddhi of the salvation — seeker gets the work of Pranayama illuminated. This work is the job of the 'five airs' (Pancha Pranas) which are parts of the devas, and hence the luminous reflected Chaithanya with Buddhi has been regarded as indulging in Divine play. The reflected Chaithanya with Buddhi is therefore called Devasya, since it illuminates spiritual education from

the sadguru, contemplates over it, and grasps the essence, that the essential Brahma is I myself.

The next word, after devasya, in the Gayathri Manthra is Dheemahi. To this word is attached the meaning of the stars Vishaka, Anuradha, Jyeshta. Vishaka means *'Shaakhayatheethi Shaakhaa Vigathou'*, i.e. remaining unbroken. The Yajurveda Nakshthreshti says about the star Vishakha;

इंद्राग्नीवा अकामयेताम् । श्रेष्ठं देवानामभिजयेवेति । तावेतमिंद्राग्निभ्यां विशाखाभ्यां पुरोडाशमेकादश कपालम् निरवपतां । ततोवै कै श्रेष्ठं देवानामभ्यजयताम् ।

*Meaning:* Indra and Agni wanted to become the best of the Devatas. They gave charu in eleven vessels to Indra, Agni and the Vishakhas. Thereby they became the best of the devatas.

The significance of the star Swathi has been related to the practice of Pranayama and to the raising of Supreme Power called Sri Kundalini Shakthi. The practices at the next higher level to Pranayama are Prathyahara, Dhyana and Dharana. Prathyahara first comes in while interpreting the star Vishaka. The word Vishakha evidently means one without shakhas i.e. branches or parts. As the scattered particles of butter are colleted together and made into a ball, so our mind (or thought) is confined to one place if it concentrates for meditation, instead of frittering away through the organs to objects of sound, touch, form, taste and smell. This is called Prathyahara (drawing inwards) and constitutes the significance of Vishakha.

If this Prathyahara is to be successful, the Vaishwanara fire in the basic (Muladhara) Chakra must keep burning by the practice of Pranayama. As Indra has the ability to hold up the Rakshasas (demons), likewise the god's help will be forthcoming to the aspirant who desires to fix up his mind by Prathyahara. It is this principle that is pointed out in the above Yajurveda Nakshthresti manthra when it is said that Indra and Agni are the best.of the Devathas. The Yajurveda Nakshthreshti Manthra further states about Vishkha the following:-

अथैतत् पौर्णमास्या आज्यं निर्वपति। कामौ वै पौर्णमासी।
काम आज्यम् । कामनैव कामगं समर्थयति । क्षिप्रमेनगं सकाम
उपसमति । येनकामेन यजते । सोत्र जुहोति । पौर्णमास्यै
स्वाहा । कामय स्वाहा । गत्यै स्वाहेति ।

*Meaning:* This ghee is offered sacrificially on auspicious full-moon day. The full-moon is Kama (desire or lust), ghee itself is Kama. Kama is confirmed by Kama. That Kama makes this man to attain knowledge very soon. The man who does the sacrifice through Kama offers it here to the fire. Swaahaa to the full moon, to Kama, and to its attainment they offer like this.

This mantra contains the importance of the full-moon. It is called full-moon because the moon is shining with his full disc. Our moon is identical with the Sri Kundalini Sakthi. Both constitute the working energy (Kriyasakhti) of the Parasakthi. The pure knowledge "I" is the power of knowledge (gnana shakthi) of the Supreme Power. The state of perfection of Pranayama consists in the Sri Kundalini Sakthi rising up and concentrating inwards (get Prathyahara), and then at

the commencement of Dhyana, the moon-power in us becomes unified with the Sri Kundalini power.

The reason why the power in the moon merges with Sri Kundalini powers is as follows - It has been explained under the constellation of Thula that the person who is holding the balance is Sri Kundalini Sakthi, that the two pans of the balance are the respiratory sun and moon-nerves. Unless, the sun and moon-nerves are stopped, external transactions will not stop, and there will be no attempt to go higher and higher up in the Sushumna nerve. Therefore Sri Kundalini power will keep within herself the moon-power which is her own power. The work of the moon's nerve is thus stopped. When the Sri Kundalini Sakthi pierces and comes out of the Anahatha wheel, through meditation, she withdraws the sun into herself, and thus the work of the sun-nerve is also stopped, and then she enters into the liberated Sushumna nerve and attains the kala stage after suppressing the Rajas and Thamas qualities on the road on it. This interpretation is the interpretation of the full-moon wherein the moon-power gets merged in Sri Kundalini Power.

The person keenly anxious of attaining liberation prays to the Divine Mother Devi Sri Kudalini Sakthi, and continues in his efforts. Sree Devi resolves to bestow her grace on the devotee who determines to attain the Supreme Being after conquering the Rajo and Thamao gunas. Before he enters the path of liberation, man will in the abysmal darkness of ignorance. When he enters the path of liberation, and the Pranayama reaches a state of perfection, i.e. Sri Kundalini power is raised then the light of the full-moon removes the abysmal darkness of ignorance. The devotee enjoys internal bliss

to the extent that this is done. It is in this state of the full-moon that Sri Kundalini Sakthi in us absorbs inside her the power of the lunar globe, and is ready to suppress the forces of ignorance and enter the sushumna nerve.

The resolution of Sree Devi to suppress the action of Rajas and Thamas is the significance of the Manthra *'Kaamovai Pournamasee'*. That the initial resolution remains as such during the course of action is indicated by the Manthra *'Kaama Aajyam'*. her resolution is confirmed during the course of action is the meaning of the Manthra *'Kaamenaiva Kaamagm samarthayathi'* After Sri Devi suppresses everything, the seeker realises his ambition and becomes the Supreme Being. This is the significance of the Manthra *'Kshipramenagm sakaama upasamai'*.

After practising Pranayama, the seeker will be practising Prathyahara. He must practise the next steps Dharana and Dhyana only after he decides about the ideals which he intends to reach. No useful purpose is served otherwise. In other words, he has to practice the next steps of Dhyana and Dharana, and determine to become the Supreme Being through the meditaiton resolving that he is Parabrahma. His arriving at the resolution that "I" am Brahma (Absolute) Himself" is the meaning of the Manthra *'kaamovai Pournamaasee'* The manthra supports that the resolution *Aham Brahmaasmi* is being maintained during his course of action. The continuation of his resolution in the practice of Dhyana is the meaning of the Manthra *'Kaamenaiva Kaamagm samarthayathi'. Over-coming the maladies of Rajas and Thamas, he realises soon his ambition and becomes the Parabrahma. This is the meaning of the Manthra 'kshipramenagm sakaama upasamathi'*.

In brief, as described above, the aspirant must practice with the firm determination that "I am Brahma". Unless this is done it is impossible to disentangle himself with the body and from the rope of life which is the stream of birth and death. He must not come to the conclusion that there is nothing for him to do since Sri Devi or Parashakthi Herself has resolved to suppress the evil. As and when the aspirant proceeds in his practice of meditation with full determination, Sri Devi follows the devotee, becomes helpful to him, enters the Sushumna nerve, pierces the *Swaadhishtaana* and other chakras beyond the *Muladhara,* gets higher and higher up, and reaches the thousand-petalled lotus. If the aspirant does not progress in his meditation practice, she stands still and does not move. If there was the law that Sree Devi Herself does all things, one would be getting liberation without making effort for it. She has given man the gem-like intelligence in order that he should achieve his objects by his own efforts. To such people who exercise their efforts, She becomes helpful. Therefore man should get his reward by his own efforts.

According to the statement of Maharshi Parashara, the star Vishkha is associated with the period of Jupiter. Jupiter is the Lord of education, intelligence, good actions, good conduct, aspiration for liberation and practice of yoga. Hence Vishakha includes the knowledge of Aham Brahmansmi and the yogic practices of prathyahara, dhyana etc. In other words, all these are matters pertaining to the help that one receives from Jupiter at this stage.

Venus is the Lord of Thula. The bodily qualities courage, strength and grit required for the practice of Asana and Pranayama have come in the interpretation

of the star Chittha in the constellation of Thula. The practice of Pranayama, the raising of Sri Kundalini and opening the doors of Sushumna nerves, turning Rahu and Kethu (moon's nodes) to move clockwise from counter clockwise, i.e. the initial steps of suppressing the maladies of Rajasic and Thamasic qualities-all these come under the significance of the star Swathi. The implements for Prathyahara and Dhyana come under the significance of the star Vishaka. All these relate to the constellation of Thula which is the house of Venus, who is also the Lord of the constellation of Vrishabha, the seat of Iswara and Iswari. The greatness or the paramout importance of Venus becomes apparent. Venus is a great devotee of Sri Devi. Sri Indrani Herself is his Diety. Venus is the guru (preceptor) of the Rakshasas (demons) and is the bestower of the means of worldly happiness. Nevertheless, on the Divine side, the portfolio of Venus is to turn to the right (clockwise) path all those leftist (anticlockwise) Rakshasas.

About the star Anuradha, the Yajurveda Nakshthreshti Manthra says the following:

मित्रोवा अकामयत। मित्र धेय मेषु लोकेष्वभिजयेयमिति। स एतं मित्रयानुराधेभ्यश्चरुं निरवपत् । ततो वै समित्र धेयमेषु लोकेष्वभ्यजयत्।

*Meaning:* Mithra desired that he should earn freindship in these worlds. He gave charu to Mitra and the Anuradhas. Thereby he earned friendship in these worlds.

Under the meaning of the star Vishakha, Prathyahara (drawing in) process prior to the practice of dhyana and the resolution according to which dhyana is undertaken

have been considered. On whom to meditate (dhyana) is the significance of the above Manthra. The Supreme Being does not come under the grasp of Dhyana through Buddhi's gnyana (knowledge). Those which can be grapsed by Buddhi's knowledge are the physical sound, touch, form, taste and smell. The chief of these is the luminosity perceivable by the eye. The luminous sun and moon are in everybody. Therefore our Buddhi must retain the solar luminosity and concentrate on it. This is the significance of Mithra (Sun) being referred to in the above Yajurveda Manthra.

The sun himself is not the Lord of Universe. The Supreme Being which resides inside the Sun has to be attained through the Sun, and hence it is that the aspirant should meditate the solar luminosity. The word *'Anooraadhaa'* too bears this out, for etymologically it means *'Raadahyateethi'* or *'Aaraadhayatheethi anooraadhaa'*, i.e. meditating with love and friendship. So this only means attaining the Supreme Being through the meditation of Sun. In what aspect should the Sun be meditated upon? It is by friendship *(Sakhya bhaava)* as depicted by Sri Narada in Bhakthi Suthra; and not as a servant or slave. Such meditation will not stay; and it is impossible to progress in meditation later. Friendship generates cordiality, freedom and one-ness. This will be helpful to the feeling *Aham Brahmaasmi*-I myself am Brahma. The attitude of being a servant keeps one at a distance, and does not bring in one-ness. The attitude of servantship has its place in exterior prayers etc, but it does not deserve to enter inner meditation. The use of the word Mithra i.e. friend in the above Nakshathreshti Mantra is significant. To indicate that Dhyana (meditation) should be done through freindship, the importance of friendship is brought forth

in the above Yajurveda Manthra. Meditation done through the oneness aspect of friendship i.e. with the knowledge of *'Aham brahmaasmi'* result in the realisation of the Absolute. This is also borne out by the meaning of the word *'Anuuraadhaa'* viz. *'Raadhnothi kaaryamithi raadhaa raadhaa saadhanam siddhou'*-that which fructifies the action is anuraadhaa.

The next star is Jyeshta, in the constellation of Vrishchika. The Yajurveda Manthra affirms about this star as follows:

इन्द्रोवा अकामयत। ज्येष्ठं देवानाभिजयेयमिति।
स .एसमिंद्राय ज्येष्ठायै पुरोडाशमेकादशकपालं
निरवपन्महा व्रीहीनाम्। ततो वै स ज्येष्ठं देवानामभ्यजयत्।

*Meaning:* Indra wanted to become the senior most of the Devathas. He gave to Indra and to Jyeshtha in eleven vessels charu made out of rice flour and the principal grains. Thereby he became the seniormost of the devatas.

While explaining the significance of the star Anuradha, it has been said that we should meditate the Sun which is within us, with an attitude of freindship. The Rajo and Thamo gunas come in the way of meditation, and drags the mind to external transactions'. But the mind is unwilling to enter external transactions through organs, and firmly holds the solar disc inside by meditation. Thus tug-of-war between the mind and the Rajas and Thamas is the war between Devas and Rakshasas (angles and demons). The pancha-pranas mind and Buddhi belong to the side of the Devas. The Rajas and Thamas belong to the side of the Rakshasas. The Devas should not

suffer defeat at the hands of the Rakshasas, and become inferior to them. They must conquer the Rakshasas and become Jyeshtas (superior). The chief of the Devas is Indra. Amongst Buddhi, mind and the five Pranas, Buddi (gnana) is the most important. Just as Indra became the superior Deva, as stated in the above Nakshathreshti manthra, likewise Buddhi should meditate with devotion and with a knowledge of I am Supreme Being *Aham brahmaasmi,* must pull and defeat the forces of Rajas and Thamas, and thus attain superiority. This then is the significance of the above Manthra.

The name Vrischika (lit. Scorpion) arises for this constellation as follows: *'Vrischathi Shuukuagrena vrischikah',* to sting. The scorpion is a poisonous animal. When a man is stung by a scorpion, poison spreads in his body and he suffers from a burning sensation and shock. In a similar manner, the poisonous qualities of Rajas and Thamas prevent the meditation of the aspirant, and place before him the objects of the external world with a view to drag him into it. They will be further troubling him by creating in him fatigue or sickness. The body and the mind are thus both subjected to fatigue. All this must be endured, and one must crystallise meditation slowly with courage.

Mars is this Lord of Vrishika. Mars is the son of the Earth, and is a commander-in-chief, war-minded, and blood-red in colour. The Muladhara Chakra is in our body at the foot of vertebral column. this is the principal seat of the earth-element. At the top of this Chakra is the door of the Sushumna nerve. the subject matter of meditation which covers the sifnificance of the stars Vishakha, Anuradha and Jyeshtha described so far are related to the Muladhara Chakra which is

Bhu Thathva. Hence it is that these stars are all situated in the constellation whose Lord is mars, son of the Earth. The region of the Muladhara chakra, with the door of the Sushumna nerve at one end, is the battle-ground for meditation. The region inside the Sushumna nerve will also become the battle-ground according to the meaning of the next constellation Dhanus. The significance of the constellation of Vrischika is that the aspirant will be conducting his meditation between the eye-brows without properly entering inside the Sushumna-nerve, but with contact mainly with the Muladhara Chakra.

The aspirant has now begun his meditation holding the solar disc which is inside him. To start with, only the reddish globe of the rising sun will become the object of meditation. The noon Sun will not appear at once. Mars is red-coloured, and the constellation of Vrischika is his seat. This contains the initial stage of meditation, and accordingly the reddish form of the rising sun becomes the subject of meditation.

The constellation of Vrishika contains the stars Vishakha, Anuradha and Jyeshtha. According to Maharshi parashara, the star Vishahkha is associated with the period of Jupiter, Anuradha with the of Saturn, and Jyeshtha with that of Mercury. Jupiter bestows the deisre for salvation, renunciation, and meditation. Saturn assists in the meditation by giving the stillness of respiration of the Pancha Pranas (five airs) besides curbing the powers of the Rajas and Thamas, Mercury's portfolio being knowledge, grants the needful devotion and unattached frame of mind in order to attain the state of the Supreme Being.

This finishes the interpretations of the word Dheemahi in the Gayathri manthra. The reflected energy in the

Buddhi is being called Dheemahi since he is illuminating the action of meditation. We have completed the enumeration of the interpretations of the second part of the Gayathri manthra, contained in the words Bhargo devasya dheemahi. We proceed to the study of the last part of the Gayathri Manthra.

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## CHAPTER-III
## Part-3

# Significance of the third part of the Gayathri Manthra

### *Involution or Emancipation*

The third part of the Gayathri Manthra consists of the assertion.

The significance of this part of the Manthra is connected with the four constellations Dhanus, Makara, Kumbha and Meena and the significance of the stars in these constellations. *Dhiyoyonaha in the* manthra contains three separate words *Dhia, Yaha, Naha* which means Buddi, Who, Our.

These will be discussed later.

### *The significance of the constellation of Dhanus*

This constellation contains the stars Mula, Purvashada, and the first quadrant of Uttarashada. According to Maharshi Parashara, Mula is connected with the period of Kethu (moon's descending node), Purvashada with

that of Venus, and Uttarashada with that of the Sun. Let us understand the reason for the name Dhanus for this constellation. Under the constellation of Vrischika, it was explained that the seeker after liberation establishes the luminous solar disc within, and meditates in an attitude of friendship and a feeling of oneness with Parabramha which is inside that solar luminosity. But instead of tightening up the nerves, and meditating with eyes fixed in the centre of the brows, it is more commendable to recite the word *Om*, extend this recitation up to the centre of the brows, making it stay there and meditate. This yields better results and is backed by the authority of the Sasthras. The Mundakopanishath says:

प्रणवो धनुश्शारोह्यात्मा ब्रह्मतल्लक्ष्य मुच्यते।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत्।

*Meaning:*-Omkara itself is Dhanus (the bow), the Athma 'I' is the arrow, the Supreme Lord is the aim. The aim must be pierced with the mind concentrated like the arrow, and without allowing it to go astray. By meditating in this way, the 'I' reaches its aim, the Supreme Lord just as the arrow shoots its aim. The Mundakopanishath further says:

ओमित्येवं ध्यायथात्मानं स्वस्ति वः पराय तमसः परस्तात्।

*Meaning:* O, dear students! Meditate on the Supreme Lord by uttering the Omkara. Let there be no impediment in your realising the Supreme by the darkness called ignorance. The Bhagawad Githa says:

ओमित्येकाक्षरं ब्रह्म व्याहरन्मान् अनुस्मरन्।

Meditate by the recitation of the word *Om.* Matters Pertaining to this recital form the significance of the constellation Dhanus. Etymologically, Dhanus means *Dhanatthee ithi dhanah* i.e. to sound. As the bow makes a sound while bending, the recitation of the word 'Om' causes a sound. The significance of the constellation Dhanus is thus identical with the recitation of the word Om. This constellation is also sometimes called the Kodanda. The bow that Sri Rama carries is called Kodanda. *'Savithrirunpamaurvihi Omakaara roopam dhanuh asyaastheethi kodandee',* meaning that the shape of Omkara itself is dhanus, and the Sun's luminosity which is the tool for meditation is the rope or string. All these statements mean that the constellation of Dhanus signifies the recitation of Omkara.

Jupiter is the Lord of this constellation. Jupiter is also called *Geeshapathihi,* meaning the Lord of the Divine Vedic song, and *Vaachaspathihi,* meaning the Lord of words or speech. Hence the constellation of Dhanus is the seat of utterance of the Divine Omkara.

It has been mentioned earlier that the third part of the Gayathri Manthra includes matters pertaining to the four constellations of Dhanus, Makara, Kumbha and Meena forms the principle of emancipation. Jupiter is the Lord of Dhanus and Meena, while saturn is the Lord of the other two constellations. The principle of emancipation can be associated only with the two constellations of Jupiter and the two constellations of Saturn. It has nothing to do with the constellations belonging to the Sun, Moon, Mercury, Mars and Venus. But according to the Ududasa of Maharshi Parashara, Sun, Moon, Mercury, Mars and Venus have their portion of functions in the houses of Jupiter and Saturn. As

a step towards the attainment of liberation, the work of meditation commences in the constellation of Dhanus ruled by Jupiter, the meditation being in the form of recitation of Omkara, with the feeling that "I am Brahma Himself". Hereby the clock of Thamas (darkness) is lifted. As Jupiter is the bestower of knowledge and bears the portfolio of the practice of meditation, this work takes place in the constellation of Dhanus. The constellations of Makara and Kumbha ruled by Saturn, form the battle field where all the forces of ignorance are slaughtered and buried. The house of Saturn is the abode of death. Jeevanmukthi (liberation while alive) and Videhamukthi (dissolution after death) both following the destruction of Avidya (ignorance) are obtained in the constellation of Meena which is ruled by Jupiter. It is the guru (preceptor) who releases us from the bondage of life, in the form of life and death, and enables us to procure liberation. Guru is Jupiter.

While discussing the principle of the constellation of Thula we have explained how the Sushumna nerve is situated inside the vertebral column in the middle of the solar and lunar nerves, how the door leading to this nerve has remained closed by the serpent Kundalini Sakthi which is the Supreme Power itself and how it may be opened through the movement of energy contained in Pranayama. It is in this Sushumna nerve that the constellations of Dhanus, Makara, Kumbha and Meena carry out their functions. Barring this sushumna nerve in the spinal cord which constitutes energy itself, there is no other place of escape from the bondage of Avidya (ignorance). The front side of the body, and the seats of the organs are all related to the wordly functions of the body. The greatness of this

Upanishaths. The Devayana path (path of the gods) mentioned in the Bhagawadgitha is sushnmna nerve itself.

About the star Moola in the constellation of Dhanus the Yajurveda Nakshathreshti says:

प्रजापतिर्वा अकामयत। मूलप्रजां विंदेयेति। सएतं प्रजापतये मूलाय चरुं निरवपत्। ततोवै समूलं प्रजामविंदत।

*Meaning:* Prajapathi desired basic progeny. He gave charu to Prajapathi and to Moola. Thereby he got the basic progeny.

Basic progeny can be secured only by getting possession of the place and energy which is basic to progeny. This power basic for progeny is situated in man in the Muladhara Chakra. The Sushmna nerve begins from above the buttock and goes through the spinal cord right upto the head. The sushumna contains seven lotuses which are Muladhara, Swadhisthana, Manipura, Anahatha, Vishuddha, Agnya, Sahasrara in order, from the bottom to the head. These lotuses are also called chakras. The Mualdhara chakra is situated in the back above the buttock below the loins. It is well-known that this area is the place basic for the creation of progeny. This Muladhara Chakra is the letter 'A' in the Omkara and is the seat of the creator (the four-headed Brahma). Hence the muladhara chakra is called the Brahma granthi in the Upanishaths.

But what is meaning of Prajapathi (the four-faced Brahma), who is the Lord of creation, Himself desiring to have basic progeny? His own origin deriving from the Supreme Parabrahma he proposed to become one

with Supreme Being. This is the purport of the above Nakshathreshti manthra. Therefore the seeker after liberation who has been meditating through the recital of Omkara, should commence that recital from the Muladhara chakra to pierce the knot Brahmagranthi in it, and to go up through the Sushumna nerve, thus paving the path for attaining Parabrahman. This is the significance of the Nakshathreshti Manthra.

The next star is Purvaashaadha, about which the Yajurveda Nakshthreshti manthra says:

आपो वा अकामयंत समुद्रं काममभिजयेमिति। ता एतमद्भ्योषाढाभ्यश्चरुं निरवप्रन्। ततो वै तास्समुद्रं काममभ्यजयन्।

*Meaning:* The waters desired to conquer the sea outright. They gave charu to the waters and to the Aashaadas. Thereby they conquered the sea.

Now, when the sea itself is water, to conquer the sea outright would mean making it waterless. The Muladhara chakra mentioned before is the principal seat of the earth-element. The *Swadhishthana* chakra in the sushumna nerve above the Muladhara chakra is the principal seat of *Bhuvaha* the water-element. The aspirant who has been meditating with a recital of Omakra progressing in his meditation, desires to go up in the sushumna nerve after piercing through the seat of the water-element, the Swadhishthana chakra. This is the meaning of water desiring to conquer the sea outright. The first stage was the piercing of the seat of the earth element *Bhoohu* The. Muladhara chakra, the second step now is the piercing of the seat of the water

next step will be the piercing of the Manipura chakra the seat of *Suvaha* the fire-element.

The first quadrant of the star *Uttaraaashaadha* is situated in constellation of Dhanus. The Yajurveda Nakshathreshti Manthra says about this star:

विश्वे वै देवा अकामयंत। अपजय्यम् जयेमेति। त एतं विश्वेभ्यो देवेभ्योपाढाभ्यश्चरुं निरवप्रन् ततोवै तेनपजय्यमजय्यनन्।

*Meaning:* The Viswedevathas desired to procure that which cannot be conquered. They gave charu to the Viswedevathas and the Aashaadhas, Thereby they had their desires fulfilled.

"अग्निरग्ने प्रथमो देवतानां" 'वैश्वानराय विद्महे'

These Vedic statement signify that Agni (fire) himself has been considered here as the viswedevatha. The *Bhoohu* or earth-element is related to the Muladhara chakra, while the *Bhuvaha* or water-element is related to the swadhishthana chakra. The manipura chakra above this is related to *Suvaha* or the fire-element. This is the meaning of the above Manthra *Suvaha* means fire or luminosity. The aspirant who has been meditating with the recital of Omkara has to pierce through this manipura charkra, the seat of the fire-element and get up in the Sushumna nerve. This is the interpretation of the above Manthra.

About the star Uttaraashaadha the Yujurveda Nakshthreshti mentions another Manthra:

ब्रह्मोवा अकामयत। ब्रह्मलोकमभिजयेंयमिति। तदेतं ब्रह्मणेविजिते चरुं निरवपत् ततो वै तद्ब्रह्मलोकमभ्यजयत्।

*Meaning:* Brahma wanted to conquer the world of Brahma. He gave charu to abhijith, who is Brahma Himself, Thereby he conquered the world of Brahma.

The meaning of this Manthra is as follows: In the Iswara State the world is in the form of pure energy. When akasa (space) Vayu (air) and Agni (fire) are created, the world is entirely in a luminous state. This State is called *Hiranyagarbha* or Brahmaloka (the world of Brahma). When the creation of water, land animals and inanimate objects is completed, the world is said to be in the State of Virat. This State has been withdrawn, when the earth-element of Muladhara and the water-element of Swadishthana have been pierced through. But the Hiranyagarbha state should also be absorbed. Further the seeker after liberation should not aspire to live in the Divine worlds like Brahma loka. His aspiration should be to attain the infinite itself. This is the meaning of the above Manthra.

Let us now understand the difference between the two stars Purvashadha and Uttarashadha. The word Ashadha conveys *"Asodhàa ravirathre-thyaashaadhah"*, i.e., the Sun is unable to endure, which means that the Sun is subject to punishment at the hands of Ashadha. This is further corroborated by the etymology *'Aashaadhayatheethi aashaadhah'*. The Sun's brightness is on the increase from sunrise till noon, and then it decreases from noon till sunset. Ashadha is the reason for the variation of the sun's brightness. Purva means behind or prior. Sunrise to noon is the significance

of Purvashadha. Uttara means later.. The decrease from noon to sunset is the significance of Uttarashadha.

The word *Abhijith* in the above Nakshthreshti Manthra does not connote a separate star. Abhijith is derived from *'Abhithah jayaiheethi abhijith'*, one who conquers all round. Hence the above manthra is related to the significance of Uttarashadha only, denoting the destruction of the forces of Avidya (ignorance).

The aspirant's meditation with the recital of Omkara, and the rising red globe of the sun visible within him, focussed in the centre of the eye-brows, has been referred to in the interpretation of the constellation of Vrischika. As the aspirant progress in his meditation, he attains at the time of his piercing the Manipoora chakra the stage corresponding to the sun's brightness at about 9 A.M. or 10 A.M. This means a stage when darkness has completely disappeared and the sun's luminous form is shinining with brilliance.

According to Maharshi Parashara, the star Mula is associated with the period of Kethu (moon's descending node). Rahu (the ascending node) is associated with the quality of Rajas. While Kethu the descending node is associated with the quality of Thamas. While explaining the meaning of the star Makha. We have explained how Kethu (the descending node) creates a sense of passion by illusion for worldly pleasures and a belief of reality in transient things, and plunges man into these worldly affairs. But the period of Kethu (the descending node) corresponding to the star Moola carries with it the interpretation that the cloak of Thamas will be destroyed. Just as at 10 A.M. in the morning, the Sun's brightness is clear, and the nocturnal darkness

is completely removed, in like manner the aspirant meditating with the recital of Omakra has the Muladhara and swadhisthana chakras in the Sushumna nerve pierced, and if the Manipoora chakra, symboliging the fire-element is also pierced, then the aspirant stands in the full blaze of the sun inside him. The cloak of Thamas and of ignorance is thus destroyed. In other words, the anti-clockwise movement of Kethu (the descending node) is rectified. This is the significance of the star Moola. The rectification of the anti-clockwise movement of Rahu (the ascending node) will be effected later.

According to Maharshi parashara, the star Purvashadha is associated with the period of Venus. The significance of the constellation of Dhanus; the seat of Jupiter has been explained to the effect that meditation is to be done with the recital of Omakra. Purvashadha is in the house of Jupiter, and hence Venus bestows fruit corresponding to the recital of Omkara. The portfolio of Venus includes dance, orchestra and music, and hence it will be helpful in the generation of the divine sound of Omkara which the aspirant has to secure. This is the interpretation of the period of Venus associated with the star Purvashadha.

According to Maharshi parashara, the star Uttarashadha is associated with the period of the Sun. The significance of the constellation of Dhanus the seat of Jupiter has stated to be that the aspirant meditates upon the globe of the rising sun in him, with the recital of Omkara. As the sun's luminosity, which increases from sunrise till noon, annihilates the Thamas of dismal darkness, so also the solar luminosity within the liberation seeker becomes intensified by progress in meditation, and assists

screen. This is the interpretation of the sun's period associated with Uttarashada. This refers only to the quadrant of this star which is situated in Dhanus. The remaining three quardrants belong to makara, and its significance will be considered next.

***The constellation of Makara:*** This constellation contains three quadrants of the star Uttarashadha, the star shravana and two quadrants of Dhanishttha. According to Maharshi Parashara, these stars are associated with the periods of the Sun, moon, and Mars respectively. Makara is the position of exaltation of Mars.

The Manthra in Yajurveda Nakshthreshti for Uttarashadha has been given under the heading Dhanus. About Shrvana, the yajurveda nakshathreshti says:

विष्णुर्वा अकामयत । पुण्यग् श्लोकगुम् शृण्वेय । समासानी कीर्तिरागच्छेदिति। स एतं विष्णवेश्रोणायै पुरोडाशं त्रिकपालं निरवपत्। ततोवै खपुण्यग् श्लीकमशृणुत । नैनं सानीकीर्तीरागच्छति ।

*Meaning:* Vishnu desired to hear Punya shloka (good reports). Thereby he thought that He would get very good fame. He gave in three vessels charu made out of rice flour to Vishnu and to Shrona. Then He heard good reports, and acquired great fame.

The meaning is this: The elements of *Bhuvaha* and *Suvaha* which are three out of the seven *Vyaahrithis* have appeared as explained previously in the Muladhara, Swadhishthana, and Manipoora chakras respectively. The fourth chakra occur in the above Nakshathreshti Manthra. *The Anaahatha chakra* located above the Manipoora chakra in the Sushumna nerve is the principal seat of the

air element, and is synonymous with the Mahaha in the seven Vyahrithis, Mahah means that which is great or superior. The Anahatha chakra is the knot of Vishnu, and is therefore the principal seat of the power of protection. As such it is of profound importance. It has been mentioned earlier that the Muladhara chakra is the knot of Brahma, the letter 'A' in Omkara, and the principal seat for the power of creation. The Agnya chakra to be dealt with later is the letter 'MA' in Omkara, and means (laya) or dissolution. It is the seat of the knot of Rudra leading to liberation.

This is confirmed by the following statement in the *Yogashik-Vupanishath and Brahma Vidyopanishath:*

ब्रह्मग्रंथिरकारेच विष्णुग्रंथि हृदिस्थिताः ।
रुद्रग्रंथिभ्रुवोर्मध्ये भिद्यते क्षरवायुना ।
अकारे संस्थितो ब्रह्मा उकारे विष्णुरास्थितः ।
मकारे संस्थितो रुद्रस्थतोस्यां तत्परात्परः ।

In the above Nakshathreshti manthra, Lord Vishnu's name is mentioned as the Lord of Protection. In the Manthra it has been said that Vishnu wanted to hear good reports or slokas and obtained them. He thereby acquired much fame. The explanation of this is as follows: In the Anahatha chakra the Divine and holy Omkara sound is generated. The aspirant who has been meditating with the recital of syllable of Omkara pierces the Anahatha chakra listens to this holy and Divine Omkara sound, conquers the Rajo guna and attains union with the Supreme. To indicate this greatness in the acquisition of Omkara sound, it is said in the Nakshathreshti manthra that much fame has been attained.

Any sound that we hear in this world is obtained by the impact of one thing upon another. Hence it is called *Aahatha* sound. The Omkara sound is Divine and is called *Anahatha,* because it is formed by itself without the impact of two things. When the Anahatha chakra is pierced through meditation, this Omkara sound takes birth spontaneously. What the aspirant was hearing so far in his meditation, was the Ahatha sound formed by the pronunciation of the letters of Omkara, and not the Anahatha sound.

The above Nakshathreshti manthra is intended to point out the exaltedness of the star Shrvana. Shrvana means to hear. The meaning of the Manthra is in line with the word Shrvana. This meaning is profound. Authoritative statements can be given from several upanishads. We quote below the words of Sri Shankaracharya which comprise all the above meanings.

नादानुसंधान नमोस्तु तुभ्यं त्वां साधनं तत्वपदस्यजाने ।
भवत्प्रसादात्पवनेनसाकं विलीयते विष्णुपदेमनोमे ।

*Meaning:* Salutation to you, O meditation through Omkara sound! I understand you as the means of attaining the Supreme Being. By your grace, my Prana and mind are merged in the feet of the all-pervading Vishnu.

The above confirmatory statement of Sri Sankaracharya fits in beautifully with the interpretations of the Nakshathreshti Manthras. At the time of liberation, the creative force known as Brahma's knot in the Muladhara chakra and the protective force known as Vishnu's knot in the Anahatha chakra are broken up or rescinded, and thereafter liberation takes place.

The star after Shravana is Dhanishta, about which the Nakshathreshti tells as follows:

वसवोवा अकामयंत। अग्रं देवतानां परियामेति। त एतं वसुभ्यः शरविष्ठभ्यः पुरोडमष्टकपालं निरवप्रन् । ततो वै तेग्रं देवतानां पर्यंयन्।

The Vasus desired to move in front of the Devathas. They gave charu made of rice flour in eight vessels to the Vasus and to the Shravishthas (alias Dhanishthas). Thereupon they went in front of the Devathas.

The word *Vasu* in this Manthra has the meaning *Sarvathra sarvadaa poornam vasatheethi vasuhu vasa nivase* i.e. stay or reside wholly everywhere and always, meaning *Aakaasha* enveloping space. The entire world rests in the Akasha. The meaning of the Vasus desiring to stay in the forefront of the Devathas, as given in the manthra, is equivalent to Akaasha being the most important of the *Panchabhoothas* the five elements of nature. While explaining the signifcance of the star Shravana, we have pointed out that Mahaha, one of the Saptha Vyahrithis is the element of air and has its seat in the Anahatha chakra. At the top of the Anahatha chakra, the vishuddha chakra is in the neck. This is the element of Akaasha and corresponds to *janaha* in the saptha vyahrithis. The letter 'Ja' in this word means birth. The birth of the world commences with aakaasha. The characteristic of aakaasha is sound, while that of Vayu (air) is motion.

The Manthras in the Nakshthreshti for the stars Uttarashadha, Shravana and Dhanishtha in the constellation of Makara have thus been cited and expalined. We

shall next explain the significance of this constellation by considering the planetary periods associated with these stars. According to maharshi Parashara, the star Uttarashadha is associated with the period of the Sun, Shravana with the period of the Moon, and Dhanishtha with that of Mars.

The aspirant with the recital of Omkara sound meditates on the solar globe inside him. this has been mentioned all through. At the inception of meditation, the practitioner perceives luminosity within him resembling the reddish globe of the rising sun. As meditation progresses, this luminosity spreads and grows in intensity, and the aspirant perceives the linimosity of the mid-day sun. The Anahatha chakra is pierced at this juncture, a sound is generated within, and meditation takes place according to the Omkara sound mingled with solar luminosity.

While at this stage the significance of Ashadha begins to be felt, the cool serenity of the Moon appears, and gradually the aspirant loses the solar luminosity just as the sun's luminosity begins to decrease in the afternoon and vanishes by sunset. On account of its immense heat, the solar luminosity is not purely delightful. The lunar luminosity is delightful and is mingled with the rays of amriutha (nectar). The Omkara sound which is generated in the Anahatha chakra is at first in the mandra (lowest pitch of the sound) state, then follows the expanison of the Moon's phase bringing in increasing delight and after half-way gets the Thara Sthaayi (higher pitch of Omkara sound). On account of the Moon destroying the solar luminosity, so as to make the Omkara sound more delightful, the star Shravana is associated with the period of the Moon, as mentioned by maharshi parashara. This interpretation is confirmed by the following upanishath statement:

नादानुसंधान समाधिभाजां योगीश्वरणां हृदिवर्धमानः ।
आनंदमेकं वचसाप्यगम्यं जानाति तं श्रीगुरुनाथ एकः ॥

*Meaning:* The bliss that arises in the hearts of the great yogis who practice concentration by following Omkara nada is indescribable. Only Lord Siva, that king of dancers, and Lord Gopala Krishna, the divine flutist, are aware of this sacred and supreme bliss.

The bee sucking honey from the flower is unmindful of its fragrance. Likewise at the stage of practising Omkara sound, the practitioner is unmindful of worldly affairs.

The pure "I" Knowledge is the conscious power of parashakthi. The moon and the Kundalini sakthi which is the embodiment of the letter 'Sa' from the active force (Kriyasakthi) of the parashakthi and are located in the Mualadhara chakra. As the meditation of the aspirant progresses, the Kundalini Sakthi and the Moon enter the Sushumna nerve, pierce the Muladhara, Swadhshthana, and manipoora chakras and reach the anahatha chakra, when the Omkara sound is generated and the Sun will be dazzling like the mid-day sun. As the Sun's luminosity gradually diminishes, to the state of Sunset, the Kundalini Sakthi along with the moon rescinds the Sun, reaches the stage of the delightful nectar-like lunar phase, and then attains the Divine Supreme Form. This is the interpretation of the moon's period assocciated with the star Sravana.

The significance of Sravana is identical with that of the New Moon. On New Moonday, the Sun and the Moon are in conjuction. The increasing phases of the

Moon during the fifteen days after new Moon are indicative of the *Viraat* or the All-pervading form wherein the worldly existance have come to a stage of completion. The declining phases of the moon during the fifteen days from full Moon to new Moon indicate the Virat or all-pervading Lord withdrawing unto Himself, and the involution of the world, leaving the Supreme Being alone. Thus, the Supreme Power that is Kundalini Sakthi, in conjunction with the Moon overpowers the Sun in the aspirant, and takes the form of lunar serenity. In this serenity, the Kundalini Sakthi along with the moon merges herself with the pure knowledge that is "I" Thereupon, the latter becomes identical with the Supreme being. Therefore the meaning of the New Moon is the same as that of the Moon overpowering the Sun. We must not be inclined to feel that the Moon is unable to overpower the Sun. *Purusha sookta* Manthra of Thaittireeya shruthi says *'Chandramaa manaso jaathah chakshossooryo ajaayatha'*. Means the Moon was born out of the mind of Virat or Lord of Universe, while the Sun was born out of His eyes. But the mind is more important and more powerful than the organ of sight. Therefore the Moon born out of His mind will have the strength to overpower the Sun. The significance of the full Moon has been described by the help of the yajurveda nakshathreshti mantra for interpreting the stars Swathi and Vishakha. About new Moon, the yajurveda Nakshathreshti tells as follows:

अथैदमावास्याया आज्यं निष्वपति। कामोवा अमावास्या। काम आज्यं। कामेनव कामगूं समर्थयति। क्षिप्रमेनगूं सकाम उपसमिति। येन कामेन यजते । सोत्रजुंहोति । अमावास्यायै स्वाहा कामाय स्वाहा गत्त्यै सहैति।

He offers this ghee through the fire on the auspicious new Moonday. New Moon is itself Kama. Ghee is Kama. Kama is satisfied by Kama itself. that Kama bestows knowledge unto him speedily. He whe performs Yaga through Kama offers it here unto fire. Offerings to New Moon, to kama and Procurement. (Kama means desire).

The importance of the New Moon is shown in the above Manthra. The principle involed is that the Moon coming in conjunction with the Sun, indicates the time of involution of the Universe through the Moon. The passing away or destroying 30 days time in the time scale of the Universe by the Moon will indicate the New Moon day of every month. The New Moon day also implies the time when the seeker after liberation overcomes the Rajas and Thamas and realises Supreme Being. The new Moon also indicates the time when the retrograde-ness of Ragu and Ketu (the Moon's nodes) is set right.

The aspirant was meditating with the sound of Omkara under the Sun's luminosity. Now the sound of Omkara is becoming feeble, and the Sun's luminosity is disappearing. At this juncture, with what attitude should he carry out his meditation in order to reach his goal of obtaining the state of the Supreme? The significance of the New Moon Manthra gives the answer.

The feelings of 'I', 'you', 'This' must disappear and he must immerse himself in meditation with that resolution *"I am the Brahman Himself"*, which transcends the bounds of knowledge. The meaning of the manthra *Kaamovaa amaavaasyaa* is that the aspirant should be filled with the resolution that "I am the Supreme Lord

Himself''. This resolution must be brought into practice under *Aham brahmaasmi.* This is the meaning of the manthra *'Kaama aajyam'.* The act of giving effect to this resolution in the process of meditation is the significance of the Manthra *'Kaamenaiva kaamagm samarthayathi'.* To overcome the feelings of 'I', 'You', and 'This', and to realise the goal of his resolution, viz. to become one with the Supreme Being, who is Satchidananda. this is the significance of the manthra *'Kshipramengam sakaama upasamathi'.*

As explained so far, the significance of the New Moon is that the Kundalini Sakthi in company with the Moon reaches the stage of lumar luminosity, and overcomes the Sun so as to become Supreme. The process of desturction of the Universe leaving the Supreme being alone is the meaning of the New Moon whereby the Sun is overcome by the Moon.

Although the aspirant keeps up his meditation with concentration on luminosity and Omkara sound, the powerful forces of Rajas place worldly thoughts before his mind, and draw him to external transactions through organs. The body gets tired by such pulls. Respiration will not be steady. The mind's concentration on sound and luminosity for purposes of meditation is broken up many many times; repeated attempts at re-concentration become necessary. This is borne out by the statement in the Upanishaths *Bindukoti sahasraani naada koti shathaanicha.* In the state of meditation in the constellation of Makara the time is approaching when the Rajo guna becomes destroyed, and hence it expands violently. The meaning of the word Makara itself explains this. Makara means crocodile.

The crocodile widens its mouth when it devours animals. The crocodile cheats the animals and eats them up. To catch a crocodile is very difficult.

As suggested by these quotations, the Rajo guna is a very powerful force. it widens the operations of the organs, like the mouth of corcodile drawing the mind to worldly transactions. In drawing the mind and organs to external transactions, the Rajo guna practises deceit also, and hence it is difficult to suppress this force. This Rajo guna is represented by Ragu Planet. This Planet does not mind even the kings of the planets. viz., the Sun and the Moon, and causes their eclipses. The dictionary gives for Rahu the forllowing etymological meaning:

''रहिन भूक्त्वात्यजति सूर्व्याचंद्रम सावित्ति राहत्यागे''

meaning one who devours the Sun and the Moon is Rahu.

To destroy this powerful Rajo guna, in other words to remove the retrograde nature of Rahu, only planet Mars is competent, being the son of Lord Siva, the Commander-in-chief of the Devas, and the governing planet of the star Dhanishtha. The constellation of Makara, the other three quadrants being in Kumbha. We shall therefore proceed to the significance of Kumbha wherein is conquered the Rajo guna.

*The Significance of Kumbha:* This constellation contains three quadrants of the star Dhanishta, the star Sathabhishaa, and one quadrant of Poorvaabhaadraa. According to Maharshi parashara, these stars are associated with the periods of Mars, Rahu and Jupiter respectively.

The star Dhanishtha was discussed to some extent while explaining the significance of the constellation of Makara Etymologically, Dhanishtha means *'Dhanatheethi dhanuh thasya shthaa gathinivrithow dhanishthaa'* i.e. to stop the sound, creating a state of silence. Also *'Dhanathidhanam karothi dhanuh dhanadhaanye thasya shthaa gathinivrithaa dhanishthaa'*. *Dhana* means protection, and Dhanishtha signifies that protection is not needed.

In connection with the star Shravana in the constellation of Makara it has been mentioned that the Omkara sound takes its birth in the Anahatha chakra. At first this Omkara sound is in a state of mandra (Low pitch), then it attains the states Madhyama (Middle pitch) and Thara (Higher pitch), and finally the state of pure energy of Kala (lunar phase). This is the meaning of Dhanishtha creating a state of silence. Under the significance of the star Uttarashadha in Makara it has been mentioned that the Sun's luminosity goes on decreasing from noon to sunset. At sunset, the sun attains his former state of Agni (fire), and then passes into the lunar luminosity. The Yajurveda Nakshathreshi Manthra for Dhanishtha mentions that the Vishuddha chakra in the region of the neck is of the element of Akasha (space). The characteristic of Akasha (ether) is sound too possesses Rajo guna. To destroy this Rajo guna, the (Akasha) space, element must be crossed, and one must attain the Kala stage (Lunar luminosity). In this state, Thriputi (knower-knowing-known) is not present, and so the question of protection does not arise. All these facts go to describe the star Dhanishtha.

Mars, the governing planet of the star Dhanishtha partakes of Shanmukha swami, son of Lord Siva. Shanmukha Swami took his birth for the purpose of

destroying the Rakshasas (demons), In the war, the demons were in a winning position over the devathas. Then upon Indra's request, Shanmukha Swami took over the leadership of the army of the devathas, and destroyed all the Rakshasas. It is this Shanmukha Swami himself, later born as Dhrishtadyumna, who became the Commander-in-chief of the Pandavas and defeated the Kauravas. In this way, Mars partakes of Shanmkhaswamy whose function is to destroy the wicked associating himself with Saturn place of Kumbha and overcoming the Rajo guna. This means he turned over Rahu who was moving anti-clockwise, into the clockwise direction.

Saturn is the Lord of both Makara and Kumbha which comprise the battle-field. The assistance of Saturn is quite necessary to overcome the Rajas. Saturn takes after Vayu (air) and hence has been referred to in the practice of Pranayama. The person practising meditation must stop his respiration in the state of stillness (Pure Kumbhaka). Then only can the meditation progress, and the conquest of Rajo guna be rendered possible. The name Kumbha of this constellation is derived from Kumbha Vubhau, filled in full. The three stages of Pranayama are Rechaka, Puraka and Kumbhaka, in which Kumbhaka means filling up or collecting the respiration in one place, and making it stay there. Sri Shankaracharya describes this in his Yogatharavali as follows:

निरंकुशानां श्वसनोद्गमानां निरोधनैः केवलकुंभकाख्यैः ।
उदेति सर्वेंद्रिय वृत्तिशून्यो मरुल्लयः कोपि महामतीनां ।।

*Meaning:*-When the free-moving respiration is brought to a standstill in the centre of the eye-brows by the practice of pure Kumbhaka, the transactions of all the organs and brought to a stop. Then an indescribable mental void is felt by Mahathmas (greatmen).

Sri Shankara also says *'Saajrumbhathe kevala kumbhaka shreehi'. 'Vidyaam bhaje kevala kumbha roopaam''* which means the wealth of pure Kumbhaka is shining, I salute the instruction which brings respiration to the pure kumbhaka state (stillness). One can judge for himself the greatness of the constellation of Kumbha, Governed by Saturn, where in the Rajas is destroyed, and which contains the divine Kala (luminosity) step leading to the realisation of the Lord of the Universe.

The . next star is Shatha Bhishaa, about which the Yajurveda Nakshathreshti says as follows:

इंद्रो वा अकामयत । दृढोशिथिं सस्यामिति । स एतं वरुणाय शतभिषजे भेषजेंभ्यः पुरोडाशं दशकपालं निरवपत्कृष्णानां व्रीहीनां । ततो वै स दृडो शिथिलो भवत् ।

*Meaning:* Indra wanted to become strong and firm. He gave to Varuna, and to Shathabhisha star and to the medicines charu made of black grains in ten vessels. Thereby he became strong and solid.

The process of rising from the stage of Omkara sound to Kala has been dealt with under the significance of Dhanishtha. The achievement of Kala stage after rising from the stage of Omkara sound is dealt with under the significance of the above Manthra. Kala stage is that in which is found the blissful divine-necter fluid which gives strength and stability. Nectar is a liquid, and therefore in the above Manthra, Varuna the patron-deity of water is worshipped. The greatness of this stage which is associated with Varuna has been described in the Upanishath by the statement *'Eshaarvarunee vidya'* Mritha means dead. That which completely removes

constitute the Power of action Kriyashakthi of the Supreme Parashakthi. This Kundalini Sakthi and the Moon were in the Muladhara chakra for the sake of the bodily activities. When the Anahatha chakra has been pierced (interpretation of the star Shravana), the moon and Kundalini sakthi become united, and overcome the Sun, in order to secure the Kala state. And in this Kala state, the Moon and the Kundalini Sakthi become united with the pure 'I'.

Following up the progress of the aspirant in his meditation, the Kundalini Sakthi has overcome the Muladhara, Swadhishtana, Manipoora, Anahatha and the Vishuddha chakras, all of which were instrumental in carrying out the work of the body. Further Kundalini has pierced the Brahma granthi the seat of creation, and the Vishnu granthi the seat of existence, and has become united with the 'I' knowledge (gnynasakthi) in the Rudra granthi which is the seat of Kala. Thereby the gnyana sakthi and Kriya sakthi have become united.

This completes the interpretation of the three words *Dhiyah, Yaha, and Naha* in the third part of the Gayathri Manthra. *Dhiyah* is the Supreme Lord's reflected Chaithanya illuminating our Buddhi, *Yah* is the reflected energy of the Sun. Both are the same. The Buddhi by it meditation overcomes the Sun within and is united with *'Naha'*, the pure 'I' in the Kala stage. In other words, the meaning of the word *'Naha'* in the Gayathri Manthra is the state in which the knowledge that is 'I' alone remains, bereft of all bodily thoughts, peaceful and all-pervading.

According to Maharshi parashara, the star Shathabhisha is associated with the period of Rahu (Moon's ascending

node). While discussing the significance of the star Dhanishtha, the conquest of Rajo guna which is characteristic of Rahu has been explained. The significance of the period of Rahu in the present context will now be considered. As has been mentioned all through, the gunas of Rajas and Thamas bind man by engaging him in the transactions of the world, which is in conflict with the Pure Sathvic or Iswara state. The first duty of any one is to prevent these gunas of Rajas and Thamas from forcing us into worldly affairs. This duty comes under significance of Dhanishtha. After dislodging the Rajas and Thamas from worldly affairs, the pure Sathva guna absorbs them in-to its subtle form. This explains the presence of Rahu's period at this stage, in association with the star Shathabhisha. Before creation, the Rajo and Tamo Gunas are concealed in minute form in the Pure Sathva guna itself. At the time of creation, they come out of the Pure Sathva, and commence their adverse transactions. The significance of Rahu (the ascending node) here is the restriction of these adverse transactions that cause man's bondage by re-assimilating them into Pure Sathva.

The historical background of Rahu and Kethu (Moon's nodes) may be breifly pointed out here. Two demons by name Hiranyaksha and Hiranya Kasipu are of Puranic fame. On account of a certain incident, Jaya and Vijaya, the attendants of Lord Sriman Narayana fell under a curse, and were born as the above demons inimical to Lord Narayana. Rahu is the son of Hiranyakasha's sister, Simhike. When the whole world was under water, the Devas and the Rakshasas churned the ocean taking the Divine Serpent Vasuki as the churning rope, holding it on opposite sides, and churned the water to get the earth from water. While churning, the Devas and

Rakshasas were pulling the rope in opposite directions. Clockwise and anit-clockwise directions of motion was thus there even at the time of churning the ocean.

During the process of churning, the first thing that came up was the deadly poison by name Halahala. No one could bear this, and hence Lord Siva drank it and was named Neela kantha,-one with dark neck. Then Lakshmi, Kama Dhenu (the Divine cow), Airavata (the Divine Elephant) and Amirta (Nectar) were born. The Rakshasas wanted to share the Amrita, but Lord Vishnu was planning to see that the Rakshasas did not have it, and that the Devas only had it. Meanwhile, the demon Rahu, son of Simhike stealthily drank some Amritha (nectar). Vishnu saw this, and cut off his neck to see that the nectar did not decend into his body from below the neck. But magician that he was, Rahu attached his serpentine body to his neck. To the headless trunk, he prepared a serpent's neck, and thus produced two live bodies. Rahu is the one whose head is dominant. The other one with the trunk as dominant was called Kethu. Kethu, the one without a natural head, the source of knowledge, is the Thamoguna. Rahu is Rajo guna. Rahu is very strong on account of the little nectar that he drank. Being always opposed to the Devas, Rahu and Kethu began to move in the anit-clockwise direction, and received their places amongst the nine planets. They will be destroyed at the time of the world's involution. In a similar manner, at the time when man attains liberation the Pure Sathva guna, in other words the pure 'I' knowledge (gnyanasakthi) overcome the Rajas and Thamas and draws them in. This is the significance of the period of Rahu at this stage.

We pass on to the interpretation of the last word *prachodayaath* in the Gayathri manthra.

The interpretation of the this word is connected with the three stars Poorvaabhaadra, Uttaracbaadra and Revathi. The first three quadrants of Purvaabhaadra lie in the constellation of Kumbha, while the last quadrant lies in Meena. About Purvabhadra, the Yajurveda Nakshthreshti Manthra says:

अजो वा एकपादकामयत तेजस्वी ब्रह्मवर्चसीस्यामिति । स एतमजायैकपदे प्रोष्ठपदेभ्यश्चरुं निरवपत् । ततो वै स तेजस्वी ब्रह्मवर्चस्यभवत् ।

Meaning:- The "one-legged" Aja desired to attain effulgence of Brahma and to become luminous. He gave charu to the "onelegged" Aja and to the Proshthapadas. Thereby he acquired the effulgence of Brahma and became luminous.

The world's creator. Brahma is known by the name Aja. Pada does not mean leg. The four quardrants of Aswini star for example, quardrant are not four legs, but parts of the star itself. Likewise, every animal in Brahma's creation is part of Brahma (Creator). Every man who deserves to attain liberation is called a "One-legged" Aja. Everyone seeking liberation carrying out meditation with a recital of Omakara, conquers the Rajas and Thamas, and arrives at the divine step of Chandra Kala (lunar luminosity). Such a person is called a 'one-legged' Aja in the above Nakshathreshti Manthra, who desires to attain the effulgence of Parabrahma. Under the significance of Dhanishtha and Shatabhisha, the aspirant has freed himself from the influence of Rajas and Tamas and so it is certain

that he reaches the state of the Lord of the Universe and attains liberation. Such a person at the time of his death will surely arrive at the state of the Supreme (Prabrahman). But to attain this state when alive is even better, and that possibility has been amply clarified.

Now, which is it that obtains the highest state? It is the pure 'I', serene, and unconnected with the body. After the influence by Rajo and Thamo gunas has been conquered, this pure 'I' Knowledge has been reached in the significance of the star Shathabahisha. If this 'I' Knowledge is merged with the Supreme Being,-even when the man is alive-so as to make him indistinguishable from the Supreme Being, then that state is the Supreme state. When the pure 'I' merges in the Supreme state, then it stands by itself without other knowledge like 'I' or 'You'. This has been explained in the Yogatharavali of Sri Shankaracharya in the words.

न जागरो नापि सुषुप्तिभावो नजीवितं नोमरणं विचित्रं॥

Meaning:-"One who has attained the supreme state is in neither awake nor asleep, neither living nor dead. This is wonderful".

The Dhyana bindoopanishath says:

नगंधम् नरसं नरूपं न च स्पर्शं न निस्वनं ।
स्वात्मनं न परं वेति योगी युक्तस्तमाधिना॥

Meaning:- The great man who has attained the state of the Supreme Being is unaware of sound, touch. shape. taste and smell, knows neither of himself nor of other. He is identical with the Supreme Being

According to the Nakshathreshti Manthra, he desired to become Brahma varchaswi, i.e. to get the lustre of Brahman, and further to become i.e. luminous. When the 'I' merges indistinguishably with the Supreme Being, and arrives at the Supreme State, the Brahma varchas is obtained ipsofacto. The meaning of becoming also a Thejasvi is that the body remains alive, and therefore the internal heat in the body produces a luminosity, and hence he is called "A Thejasvi" i.e. he is luminious. But if he attains the Supreme State after death, the bodily heat will have disappeared, and hence 'he will not be a thejaswi'. This will be considered later while interpreting the next star Uttarabhadra. The purport of the above Nakshathreshti is that one ought to gain oneness with the Supreme being even when he is alive, and earn the name 'Jeevanmuktha' i.e. one who is realised while alive. There is no rule that the body dies as soon as oneness with the Supreme being is accomplished. He enjoys the Jeevanmuktha state as long as his life owing to his past deeds lasts, and then he reaches the complete immersion and becomes one with Supreme at the time of the death of the body.

Three quadrants of the star Purvabhadra are in the constellation of Kumbha literally means 'Kumbha Ubhau', that which is full. Kumbha can also mean 'kumbhayathi aachchaadayatheeti kumbah-Aachaadanna'-that which is spread. In the Iswara State, the knowledge that is pure 'I' is in a state of infinite expansion without having contact with the body and thereby assumes unfettered form of Iswara Himself, and hence it is an infinite all-pervading full form. This is the interpretation of the constellation of Kumbha which also contains the state of Iswara and realistation of Parabramha.

The names Purvabhadra and Uttarabhadra are obtained by prefixing the words Purva and Uttara to the word bhardra, which connotes literally 'Bhandathe bhadrambhadi=Kalyane', so that bhadra means auspicious or good. 'Bhadram dadaathi bhaadra' also bhadramaacharatheethi bhaadrah i.e. Bhadra yields auspicious things. By prefixing the words Purva and Uttara we have the names of the two stars purvabhadra and uttarabhadra which are therefore like the two halves of a stanza. Attaining the state of Brahman while alive, and thus, becoming a jeevanmuktha (liberated when alive) is the significance of Purvabhadra. Purva means prior or before. Uttara means afterwards, so that Uttarabhadra signifies complete absorption in Parabrahma after death (Videha Mukthi.)

Out of the seven Vyahrithis, six of them such as Bhoohu etc. have so far been dealt with. The remaining one is the seventh Sathyam, which connotes the Supreme Lord is Sath. This Vyahrithi which means the Supreme Lord Himself is in the thousand-petalled (sahasrara) lotus in our head. This is the place where one obtains union with the Supreme Being while alive.

According to Maharsi Parashara, the star Purvabhadra is associated with the period of Jupiter. Jupiter is Guru or the Preceptor. He is the one who liberates man from the bondage of life and bestows the knowledge which enables him to have the union with the Supreme being. The Sun, Moon, Mars and Saturn can be helpful in the practice of Yoga so as to overcome the forces of thamo and Rajo gunas, but it is Jupiter or Guru alone who can give the Knowledge that I myself shall become the Supreme Being. The next constellation Meena is again the house of Jupiter, and it is under the significance of this constellation that matters pertaining to Videhamukthi after death arise.

**The significance of the constellation Meena:**

Jupiter is the Lord of Meena, which contains the last quardrant of the star Purvabhadra, and the stars Uttarabhadra and Revathi. Meena is the place of exaltation of Venus. According to Maharshi Parashara, the three stars mentioned above are associated with the periods of Jupiter, Saturn and Mercury respectively.

The first three quadrants of Purvabhadra situated in the constellation of Kumbha, are concerned with the attainment of the Lord of the Universe when alive and in a State of Jeevanmukthi during the rest of one's life-time. The significance of the last quardrant of Purvabhadra, situated in the constellation of Meena deals with the concluding part of this Jeevanmukthis State, and is linked with the absorption in Brahman after death which is the significance of Uttarabhadra.

The necessary means to arrive at that auspicious state of absorption in the Supreme after death are disclosed through interpretation of the star Uttarabhadra. The meaning of the period of Jupiter in association with the star Purvabhadra has already been considered while explaining the significance of the constellation of Kumbha. Uttarabhadra is associated with the period of Saturn. who partakes of Yama (the God of Death) and is therefore empowered to cause death. Of course, death occurs only to the outer body; the soul (Jeevantma) has no death. The pure 'I' Knowledge unattached to the body, and the reflected Chaithanya in the Buddhi jointly form the Jeevathma. Pure 'I' knowledge is jeeva and the reflected Chaithanya of the Supreme in the Buddhi is Athma. Death therefore cannot occur both to Jeeva and Athma.

At the time of death, the wise as well as the ignorant are equally liable to be affected by sickness and other ailments of the body. Besides causing these ailments to the body, Saturn at the time of the body's death dislocates the heat (Kalagni) in the leg, swallows up the heat above the leg, ousts all energies from their centres of activity, reduces the activities of the organs, and ultimately destroys them. Further it removes all obstacles in the way of the Jevathma to become one with the Supreme Being. All these functions of Saturn take place in the constellation of Meena The meaning of this word confirms this. Meena does not mean fish, as is commonly supposed but it means Meenaatheethi meenah, meenathe dheevarena meenaha meech himsåa-yaam i.e. to cause pain and then destroy, aptly fitting in with the functions of Saturn.

About the star Uttarabhadra, the Yajurveda Nakshathreshti asserts as follows:

अहिर्वै बुध्नियो अकामयत । इमां प्रतिष्ठां विंदेयेति । स एत
महये बुध्नियाय प्रोष्ठपदेभ्यः पुरोडाशं बूमिकपालं निरवपत् । ततो
वै स इमां प्रतिष्ठामविंदत ।

Meaning: Rudra (Siva) desired to secure this power (authority). He gave charu in an earthen vessel to Rudra and to the Prosthapada's. Thereby he got this power.

It has been previously explained under the signficance of the star Shathabhisha that the Rudra granthi is in the Agnya Chakra in the centre of the eye-brows and carries the Thapaha out of the seven vyahrithis, and that it is Rudra who bestows liberation. In the above Nakshthreshti Manthra it is stated that Rudra resolved to obtain this power (authority) and then got it The

power or authority referred to is that of becoming the Supreme Being. The word Prathishtha means standing firmly and indissolubly. The Brahma vidyopanishath says 'makaare samsthitho rudrasthathosyaam thathparaathparah'. That which is above the knot of Rudra (Agnya) is the Supreme. Standing firm and undivided at the Supreme is called prathishtha.

All this goes to explain that the pure 'I' belonging to that great soul who is jeevanmuktha and who has realised the supreme absorbs indisolubly with the Supreme Being at the time of the body's death. Under the significance of the star Ardra in the constelltion of Mithuna, the process of creation has been dealt with and it has been said Rudrovaa akaamayatha pashumaam thsyaamithi i.e. Rudra wanted, and created on the process he created animals under the bondage of ignorance, and now Rudra removes the bondage of ignorance and redeems man by bestowing His Divine Grace so as to enable man to be absorbed in the Supreme Being at the time of the death of the body. The last star is Revathi, about which the Yajurveda Nakshathreshti states thus:

पूषावा अकामयत्त । पशुमां थस्यामिति । स एतं पूष्णे रेवत्तयै
चरुं निरवपत् । ततौ वै सपशुमानभवत् ।

Meaning:-Poosha desired to possess animals. He gave charu to Poosha and to Revathi. He thereby acquired animals.

Poosha means 'one who protects'. The Sun and other devathas protect and nurse us all. So also does the father who gives birth to us; and the Sadguru who

helps to release us from further births, preaches his disciples. If this duty is not done Divine knowledge will be extinct. The Upanishaths also have affirmed that it is one's duty to relay the torch of knowledge through instruction given to the disciples. The constellation of Meena is the abode of Jupiter. The star Revathi is associated with the period of Mercury the bestower of knowledge. It implies that the Jeevanmuktha before his attainment of absorption in the Supreme Brahman establishes the disciples who have followed him, in the path of knowledge and blesses them. This is the meaning of Poosha desiring to acquire animals. This fact is confirmed by the meaning of Revathi, 'Rayam dadathi Revathi' i.e. Revathi gives wealth. The Jeevanmuktha transmits the wealth of knowledge to his disciples and protects them.

By entering path of spiritual knowledge a man becomes Jeevanmuktha and reaches the all-pervading State of Bramhan. Before he entered the path of spiritual knowledge, he was an ordinary man. What did he possess as an ordinary man, and what will happen to his possessions at the time of attaining absorption in Supreme Being? The external body is made up of bones, flesh and blood. There is a subtle body inside this external body which is the seat of mental operations. This subtle body contains according to the statement in Viveka Choodaamani of Sri Sankaracharya, the following:

वागादि पंच श्रवणादि पंच प्राणादि पंचभ्रमुखानि पंच।
बुद्धयाद्यविद्यापिच कामकर्मणी । पुर्यष्टकं सूक्ष्मशरीरमाहुः ॥

Meaning:-The vocal, the hand, the leg the organ of creation, the organ of ejection are five organs of action

(Karmendriya). The touching, the seeing, the hearing, the tasting, the smelling are the five organs of knowledge (gnyanendriya). The five Pranas are Prana, apaana, vyaana, udaana, and samaana. The five elements are ether, air, fire, water and earth. Buddhi, mind (Anthakarana), the Avidya (in the form of Rajas and Thamas) tendencies, the quest for passion and desire acquired from previous lives, and things that have to be actually experienced. All these combine to form the subtle body.

The pure 'I' knowledge that is the Supreme Power in company with the reflected Chaithanya in the Buddhi is enmeshed in the external body, and gets imprisoned in the net of physical transactions dominated by the tendencies of Rajas and Thamas. All ordinary men are subject to this bondage. Lord Sri Krishna says in the Uttara Gita.

धर्माधर्मैनश्चैव पंचभूतानियानिच।
इंद्रियाणिच पंचैव याश्चान्यां: पंचदेवता:
अत्रैव मनसा सर्वान् नित्यमेवाभिमानस:
जीवेन सह गच्छंनि यावत्तत्वं न विंदति

Meaning:-Good and bad deeds (Samskaras), Buddhi Manas Chitta, Ahamkara the five elements, the organs and the Pranas all these rest in the body in company of the pure 'I' and will continue to acquire outer bodies as long as one does not reach liberation.

At the time of absorption in the Supreme after enjoying the Jeevanmuktha state earlier, what will be the fate of all things present in the outer body and in the subtle body? The answer is given in the Mundakopanishath:

गताः कलाः पंचदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु।
कर्माणि विज्ञानमयश्च आत्मपरेव्यये सर्व एकी भवन्ति।।

Meaning:-In final absorption in Brahman all the kalas such as life which were instrumental for the origin of the body disappear into nature. The organs are merged in the daivic forces which formed their origin. The deeds which had been accumulated from past lives are burnt to ashes in the Supreme Being. The soul that is pure 'I' returns to its true self, the Supreme Being.

After the jeevanmuktha gains complete absorption in Supreme, the dead physical body is burnt to ashes by fire. The organs of knowledge and of action, the five 'Prana's and the forces of the five elements are merged in the Daivic forces from which they originated, various elements of the Daivic forces of nature had given birth to the body. When absorption is attained and the body ceases to exist, all these elements return to their sources.

The constellation of Meena is the place of exaltation of Venus. Venus bestows energy, which braces all bodily elements. Venus separates these elements after filling them up with energy, and likewise at the time of absorption of pure 'I' (in Supreme) makes these elements return to their sources. The abode of Venus is the constellation of Vrishabha, which deals with creation. The physical bodies had been created in this constellation by the union of all the Daivic (Divine) elements of nature. And now in absorption, it is Venus again that returns these elements to their respective Daivic forces.

According to Maharshi Parashara, the star Revathi is associated with the period of Mercury. Since Mercury is the bestower of knowledge while the constellation of Meena is the abode of. Jupiter, who supports the knowledge at the time of absorption in the Supreme. Mercury imparts the knowledge by which the bodily organs, the five Pranas, and the forces of the five elements all become merged into their orginal Devata forces. He also bestows that the pure 'I' to be absorbed in the Supreme. The word Revathi too derives its meaning 'raayam dadaathi revathee' that which gives wealth, through it enabling the person to receive the wealth of becoming the Lord. Revathi can also be derived from "revathercraa revr=plavagathou", meaning that which enables one to cross. This is so because, Revathi enables one to cross the bondage of life and reach out for the Supreme.

The spider weaves round itself the web prepared out of its own saliva and then is entagled in it. So also the pure Sattivic blissful untarnished pure 'I' became entangled in the bodily cage designed out of the qualities of Rajas, Tamas and impure Sathva, and was under the bondage of physical activities. No one can say when the very first body was created and came into bondage. Any attempt to learn this will be futile. One's aim can merely be to release oneself from the bondage that one finds oneself in. When the pure 'I' has done all that is needed for the release, it will be in a fit condition to attain its true self.

The work done for this release consists in the destruction of the Avidya (ignorance) formed by the Rajo and Thamogunas. This is equivalent to the rendering of the anti-clockwise motion of Rahu and kethu into clockwise motion. But after the motion of Rahu and Kethu has

been made clockwise, the world cannot be maintained by the help of planets like the Sun, Moon and Mars alone which all move clockwise. The world is kept in balance through the forces of attraction in clockwise and anticlockwise directions. When the anticlockwise attraction ceases to exist the world must come to an end. The world can perist only in the presence of mutually opposite forces light and darkness, angels and demons.

Men and animals can conduct their transactions only if opposites are present-pure Sathva guna opposed by Rajas and Thamas-knowledge by ignorance, Happiness by misery. The opposite forces of Rahu and Kethu are now being enveloped. The quintessence of the planets sun, moon, mars, jupitor, mercury, venus, and Saturn, who were in the liberated man and helped him in his liberation work, are now being sent by Parakasakthi to go and join the respective planets in the universe. The elements of these planets thus become merged into their original sources. It must be remembered that the nine planets of universe do not directly function in men and animals, but their quintessence is present in them. The same holds good with regard to the five elements, the five Pranas, and also the organs in their capacity as elements of the Davathas. This has been discussed elsewhere in this book.

If out of hundreds of thousands of earthern pots, one pot is broken, the others remain. So also, if the pure 'I' present in the individual melts into the Supreme being, the other men remain. The Upanishaths declare that the Supreme Being is in the form of the pure

'I' Knowledge Therefore the pure I, present in the great man who is going to attain absorption becomes the Supreme Being Himself. All these facts are borne out by the following statement in the Anna Poornopanishath.

समग्राण्य गुणाधारमपि सत्वं प्रलीयते ।
विदेहमुक्ता विमले पदे परम पावने ॥
विदेहमुक्तिविषये तस्मिन् सत्वक्षयात्मिके ।
चित्तनाशे विरूपाख्ये न किंचदिह वियते ॥

Meaning:-Although the pure Sathva guna is the basis for all good qualities, it absorbs in the Supreme Being at the stage when man attains Videha Mukthi. When the Sathva itself is dissolved under post-death absorption, there is nothing left over for the mind called viroopa to vanish it has become the Supreme Being.

The word Prachodayath at the end of the Gayathri Manthra means 'to inspire or to inculcate well'. The facts pertaining to this word, commence from the star Purvabhadra and have been completed. The items that have well established are the following; meditation was brought to perfection, and then at the stage of Kala (Iswara State), the poure 'I' received inspiration to become the Highest Being. The man who comes out as jeevanmuktha form the samadhi state of Realisation has been inspired to remain as Jeevanmuktha for the rest of his life. The pure 'I' received good inspiration at the time of the body's death to become the all

the powers of the five elements, and of the five Pranas, and those of the elements of the seven planets all received inspiration to merge themselves in their primary Daivic determinants. The good and bad deeds remnant in the great man who acquired post-death absorption are burnt to ashes in the Supreme so as to free him from re-birth.

This brings to a close the interpretation of the third part of the Gayathri Manthra, concerning the absorption by man. This third part of the Gayathri Manthra also expounds the involution of the world, leaving the Supreme Being all alone. When the time is ripe for the dissolution of the world,the sound of Omkara arises and the work of disolution begins. At the time of the creation of the world too, it commenced with the sound of Omkara. The moon draws the Sun into himself, and afterwards merges in the Supreme Power or Parashakthi. Rahu and Kethu (Moon's nodes) moving counter clockwise will be overcome,and drawn in. The seven planets and the stars are merged in the SupremePower (Parashakthi) which was their orginal source. The earth melts and becomes liquified. Water is taken by fire,while fire is absorbed by air. Space assimilates the air. The powers of the five elements are merged in the Supreme Power Parashakthi. The Supreme Power of Parashakthi having enveloped all the world becomes one with the Supreme Being, so as to be indistinguishable from Him. The Supreme Being remains alone.

Humble obeisances to this Supreme Being.

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## CHAPTER II

# SUN and MOON

ब्राह्मी माहेश्वरी चैव कौमारी वैष्णवी तथा ।
वाराही चैव चेंद्राणी चामुंडी सप्तमातरः ॥
सप्तप्राणाः प्रभवंति तस्मात्सप्तार्चिषः समिधः सप्तजिह्वाः ।
सप्तइमे लोका येषु चरिंति प्राणा
गुहाश्रया निहिताः सप्त सप्त ॥ (तैत्तिरीय श्रुति)

### A. The lunar and solar measurements of time

The Supreme Power of Parashakthi who is the Supreme Being divides Herself into the Seven Mother-Powers and pervades the universe in the form of the Seven Vyahrithis called Bhuhu, etc., as given in the Gayathri Manthra. She also divides Herself into the Seven days of the week, and the seven realms constituting the world. This is detailed below:

| The Seven Mothers | Vyahrithis | Days of the week | Planets | Musical Tones | Worlds |
|---|---|---|---|---|---|
| Braahmee | Sathyam | Sunday | Sun | Shadja | sathyaloka |
| Mahes-Waree | Thapah | Monday | Moon | Risha-bha | Thapoloka |
| Kow Maa-ree | Janah | Tuesday | Mars | Gaan-dhaara | Janoloka |
| Vaishnavee | Mahah | Wed-nesday | Mer-cury | Madh yama | Maharloka |
| Varaahee | Suvah | Thurs-day | Jupiter | Panch-ama | Suvarloka |
| Indraanee | Bhuvah | Friday | Venus | Dhai-vatha | Bhuvarlo-ka |
| Chaa-mundaa | Bhoohu | Satur-day | Saturn | Nisha-ada | Bhooloka |

This means that the seven Mother Powers are also the seven days of the week and the seven planets. The Parashakti or Supreme Power incarnated for the sake of the world's progress as the twenty-seven daughters of Daksha Brahma and received the names Aswini Bharani etc., which are the twenty seven stars of astrology. The word star cannotes "Naksharathi nakshathram" and "naksheeya thaa ithivaa nakshathram kshee=kshaye" i.e. that which is not destructible is nakshathra. Since the Supreme Parashakthi Herself has incarnated as nakshathras, they are permanent and of constant luminosity. The moon married all the twenty seven stars and hence became their Lord.

We shall now consider the Sun and the Moon. The solar month during which the Sun traverses a constellation will be named after that constellation. Thus the period of one month during which the Sun traverses the constellation of Mesha will be called the month of Mesha. Similarly, the month of Vrishabha is the period during which the Sun is is Vrishabha. The twelve months corresponding to the twelve constellations together make up one solar year.

The lunar month takes its name after the star in conjunction with the moon on the fullmoon day. Thus, if in a month the star Aswini is with the moon on the full-moon day, the month is Aaswayuja. If the star Krittika is with the moon on the full-moon day,the month is Kaarthika. Thus the twelve lunar months take their names after the twelve stars, and together constitute the lunar year.

In the previous chapter, the twelve constellations have been interpreted in terms of the Gayathri Manthra. The interpretations in terms of the constellations evidently imply the back-ground of the solar year. But these interpretations also cover the lunar year. The twelve

lunar months, and the stars corresponding to those months are tabled below:

| Lunar Months | The star of these months |
|---|---|
| 1. Aswayuja | Aswini, Bharani |
| 2. Kaarthika | Krittika, Rohini |
| 3. Margashira | Mrigashira, Ardra, Punarvasu |
| 4. Pushya | Pushyami,Ashlesha |
| 5. Magha | Makha, Purva Phalguni |
| 6. Phalguna | Uttara phalguni, Hasta |
| 7. Chaithra | Chitta, Swathi |
| 8. Vaishakha | Vishakha, Anuradha |
| 9. Jyeshtha | Jyeshtha, Mula |
| 10. Ashadha | Purvashadha, Uttarashadha |
| 11. Sraavana | Sravana, Dhanishtha, Shathabhisha |
| 12. Bhadrapada | Purvabhadra, Uttarabhadra, Revathi. |

The three months Margashira, Sraavana, and Bhadrapada have each three stars against them. The other months have two stars against each. This division of the stars is consistent with the earlier mode of division according to the significance of the Gayathri Manthra. The solar year and the lunar year have twelve months each. The solar year based on the constellations, the lunar year of months, and the motion of planets all have the stars at the foundation stage. Hence the division of stars according to lunar reckoning is in consonance with the significance of the Gayathri Manthra. The solar and lunar reckonings are based on the same principles, and further elaboration is unnecesary.

However, certain special facts are discernible in the lunar system, and we shall consider these briefly. The fifteen days of the lunar months of Bhadrapada between the full moon and the new moon are known bythe

name laya paksha= ***the decaying fortnight.*** The new moon day at the end of this fortnight is called ***the Mahalaya New Moon.*** This period receives its name after the period of the world's dissolution when the Supreme Power (Parashakthi) present in the Moon destroys the world completely. The Mahalya New Moon signifies the date when the world ceases to exist and only the Supreme Being remains. ***Literally, Mahalaya means the great dissolution.***

Under the significance of the stars Purvabhadra, Uttarabhadra and Revathi, we have discussed in Chapter I the attainment by man of Jeevanmukthi (Liberation even when alive) and liberation after death. Liberation and Laya mean the same thing. While attaining liberation, man crosses the significances of Bhuuhu, Bhuvah etc. and rises to that Sathyam. Likewise, at the time of the world's dissolution the Parashakthi (Supreme Power) in the Moon, and the Kundalini Sakthi, which is the Serpentine Power holding the universe, become unified, and then destroy all the worlds, thus giving rise to the principle of the Mahalaya New Moon. There arises thus the state when the Supreme Being alone remains.

The last day of the month of Bhadrapoada thus connotes the complete destruction of the world, leaving the Supreme Being alone. Under the significance of the stars Aswini and Bharani of the month of Aswayuja, there was the Supreme Being alone. The birth of the world has commenced from the star Krittika. After the world has been in existence and carries out its transactions, the last stars Uttarabhadra and Revathi belonging to the month of Bhadrapada bring out the destruction of the world, leaving once again the Supreme Being all alone. ***All these have been discussed in Chapter I, and fit***

***in very nicely with the Manthra of Gayathri, the Mother of the Vedas. The re-birth of the world commences on the first day of Aswayuja, and therefore the new Year Day Should properly be on the first day of the bright half of the month of Aswayuja.*** The Name Aswayuja is given to this month, since the full moon day during this month coincides with the star Aswini. But the month commences from the first day of the fortnight ensuing the new moon, and not from the full moon. The lunar new year should strictly commence from this day, and the year should end on the new moon of the month of Bhadrapada.

According to the system now in vogue, the lunar year commences from the first day of the month of Chaithra. T 's is absolutely unscientific, and is a scheme evolved to fit in with the solar reckoning. It is my duty to point out the conclusions arrived at from the Gayathri Manthra. If the lunar year commences from the month of Aswayuja, the solar year will commence from the month of Chaithra, and a difference of six months arises. This difference should be there and will be examined in the fourth chapter under the world's wheel of time.

The solar months have no festivals of days of special worship of God. The one exception is Uttarayana Punya Day (the day commencing from which the Sun gets a northward motion in declination). The lunar months have a large number of days of special worship which is to be performed in addition to the daily worship. ***The important principles on which the special worships during the lunar months are performed will be understood from the principles described in Chapter I to explain the connection between the Gayathri***

***Manthra, and the stars in the constellations.*** We shall briefly examine some facts.

The first month of the lunar year is Aswayuja. The stars Aswini and Bharani are in this month, which signifies the time when the Supreme Being was all alone. Consequently the first ten days of this month are famous all through India as the festival of nine nights for the worship of Sri Sharada and Durga. The worship of Sri Devi during these nine nights carries the interpretation that the priniciples of the creation of the universe enter the womb of the Supreme Goddess or Parasakthi who carries them in her womb for nine months.

The Month of Karthika: This includes the principles of the stars Krittika and Rohini which signify the creation of the universe and the greatness of the the Lord of the Universe. The month begins with the killing of the demon Narkasura, who symbolises the quality of Thamas, and then the world gets into the Hiranya Garbha (lit:Golden womb) stage, wherein the entire universe glitters with luminosity. Hence this month contains the festivals of Vishnu Deepa and Siva Deepa (burning of lights in worship of Vishnu and Siva), and the worship of the Goddess of Wealth. As the greatness of Iswara and Iswari appears prominently in this month, the Mondays during this month are of special importance.

The month of Margashira: Under the significance of the star Mrigashira, the period of Mars occurs on the way up too Iswara, and hence Mars (Kuja) finds prominence hers. Mars is the Lord Subrahmanya. Hence the sixth day of this month is the festival of Subrahmanya.

The month of Chairhra is the period of exaltation of the Sun, and hence the ninth day is the festival of Sri Rama Navami, corresponding to the day when the incarnation of Sri Rama took place in the solar race.

The month of Ashadha: The significance of the third part of Gaythri Manthra contains the priniciples for the attainment of liberation. Important festivals occur during the period commencing from the New Moon of Ashadha up to the full moon-in Bhadrapada (a Period of 45 days). On the New moon day in Ashadha, Unmarried girls worship pillars of light and offer coconuts, in order to get good husbands. The stars Purvashadha and Uttarashadha carry with them the processes of meditation to secure the sound of Omkara and the luminosity. In other words, they carry the processes of opening the doors of the treasure of knowledge. Also Sri Kundalini Sakthi leaves her virgin state, enters womanhood and goes to join her Lord, the Supreme Being. These are the prinicples underlying the worship that virgins perform on the New Moon day of Ashadha.

The month of Sravana: The significance of the stars Sravana and Dhanishtha is profound. Sravana is associated with the period of the moon. And it is in this month that Lord Krishna and Goddess Durga incarnate in the lunar race for the sake of destroying the wicked. Varamahalakshmi (Goddess-consort of Vishnu, or the Goddess of Wealth) is worshipped. Dhanishtha is associated with the period of Mars, who is the destroyer of the qualities of Rajas and Tamas. Hence Tuesdays during Sravana month are auspicious. The festivals Nag Panchami and Siriyala Shashti also are related to Mars. Saturday of this month are auspicious as well, for saturn who is the Lord of the constellations of Makara

and Kumbha is helpful towards the destruction of Avidya or ignorance. The full moon day in Sravana is the festival of Upa Karma. The rituals of Upakarma include the means for the destruction of all sins performed by body, by mouth, bymind, and for the attainment of the purity and fitness to reach the stage of Supreme Lord. All these priniciples are also contained in the significance of the stars Sravana and Dhanishtha.

The month of Bhadrapada: The Purvabhadra and Uttara bhadra stars are indicative of liberastion during life time, or Jeevan mukthi, and liberation after death. Bhadra means 'auspicious' the third and fourth day of this month are consecrated to the festivals of Gauri and Ganesha. These festivals are indicative of the clearance of the actions of Rajas and Thamas, and the attainment of Kala Sopana, the auspicious Iswara stage. The fourteenth day of Bhadrapada is the festival of Sri Anantha Padmanabha. This is the last festival. Thereafter the Laya Paksh-the 'fortnight of destruction' commences. At the festival of Anantha Padmanabha, the devote begs of the Lord as follows:

अनंतसंसारमहासमुद्रमग्नं समभ्युद्धर वासुदेव ।
अनंतरूपे विनये जयस्वाप्यनंतसूत्राय नमस्ते।

O! Vasudeva! Lift me up from the ocean of Births and Deaths, and Grant me the kingdom of Liberation.

God's workship after understanding the significance of the various festivals is Gyana-yagnya the sacrificial worship of knowledge and leads to man's upliftment. The Maharshis who knew the inner meanings of these festivals have made these known to the world for the

benefit of humanity. It is wrong, as some people think, that worship at these festivals are intended to secure certain desires.

The above facts are the results of a study of the inner meaning of jyothisha - the science of astronomy and astrology.

### B. Does the Moon get illuminated by the sun?

Some moderns are of the opinion that the moon's phases will be waxing and waning, that he is not self-luminous but receives light from the Sun. Westerners are also of the opinion that the moon is not a planet, but is a satellite of the earth. Let us examine this in the light of statements from the Upanishaths. The Thripura thaapinyapanishath says.

परां भगवतीं चंद्रमंडल मध्यवर्तिनीं चंद्रकळां चित्कळां महालाक्ष्मीं महात्रिपुरां देवीं ध्यायेत् ।

I Mediate upon Parashakthi-the Mahalakshmi. Mahathripura Sundari Devi the Supreme Goddess residing in the centre of the lunar globe, who is the illuminating power of the moon and the undying chitkala

The Thaittireeyopanishath Shikshaavalli says.

(१) भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् । सुवरित्यसौ लोकः । मह इत्यादित्यः। अदित्येन वाव सर्वेलोका महीयन्ते।

Bhoohu is the earth. Bhuvaha is the atmosphere. Surah is heaven. Mahah is the Sun. All the worlds receive their importance on account of the Sun.

(२) भूरितिवा अग्निः भुव इति वायुः सुवरित्यादित्यः । मह इति

Bhoohu is fire. Bhuvaha is Air. Suvaha is the Sun, Mahaha is the Moon. All luminous objects receive their luminous prominence on account of the Moon.

In the first Manthra, it is said that the sun gives prominence to worlds. In the second manthra it is said that the moon gives prominence to all luminous objects, and hence in particular to the Sun. The second Manthra makes it clear that the Moon is more important than the Sun. This Upanishadic statement is further confirmed by the Purusha Sooktha Manthra in Thaittireeya Shruthi, viz., Chandramaa mansojathah chakshossuuryo ajaayatha, which means that the Moon was born out of the mind of the Lord of the Universe, while the Sun was born out of His eyes. This has been already cited in Chapter I, As the mind is more important and more powerful than the eye, it follows that the moon is more Powerful than the Sun.

In consonance with the Upanishadic statement, Maharshi Vyasa states in Sri Lalithopakhyana of Brahmanda Purana as follows:

शिरस्था चन्द्रनिभा । पालस्था इन्द्र
धनुप्रभा । हृदयस्थारविप्रख्या ।

Meaning: The moon's luminosity is situated in the head; in the centre of the eye-brows there is the luminosity of lightning, while the Sun's luminosity is in the chest. Therefore it is clear that the lunar luminosity in the head gives power and importance to the solar luminosity in the chest. As in our body, so also in the universe. There is a level of lunar luminosity imbedded in space. The world of the Devas , in other words, Heaven is inside this luminous region. Indra and all Devas reside in this region. The above authoritiative statements make it clear that the moon does not receive its luminosity from the Sun, but is independent and

powerful Both the sun and the Moon are of equal status and receive light from the Supreme Being. The Sun's luminosity has the element of Agni or fire, and is therefore hot and fierce. The moon's luminosity is covered with the serenity of nectar-like rays, and is therefore cool and pleasant. Since the Sun and Moon differ widely in their nature, it is incongrous to say that the Sun illuminates the moon.

When the world was created, it was totally dark. According to the Lord's dictum, stars first appeared. After sometime by His will the Moon appeared and sometime after that the Sun appeared. So also at the time of destruction, the Sun vanishes first. The moon and the stars will stay for some time in darkness and then vanish. This also supports the factor that the Moon is not illuminated by the Sun, but is independent. This also explains the difference in time between the lunar and solar systems of reckoning.

The Sun, the Moon, and fire are the three eyes of Ishwara who is therefore called 'three-eyed'. The scriptures say that the Sun and the Moon are the eyes for all Daivic powers. While describing the actions of individuals, it is usual to extrol and to magnify them. The Puranas speak of the kings of the solar race and of the lunar race. Sri Rama is the king of the solar race. Sri Krishna and the Pandavas are kings of the lunar race. Rama and Sri Krishna are both incarnations of the supreme Divinity. It is impossible to say that Sri Rama is the superior of them, and that Sri Krishna is the inferior "By taking into consideration all these examples at least, let people reject the foolish notion that the moon is inferior to the Sun. The Sun and Moon are both kings."

## C. Examination of the Variations in the luminosity of the Sun and Moon.

The increase in the luminosity of the moon from the first day of the lunar month till full moon, and a decrease thereafter till the new moon is considered by some moderns as a defect, and therefore the moon is thought to be inferior to the Sun. According to the variations of the earth's shadow falling on the moon, we get the impression that the moon's luminosity increases or decreases. But the Parashakti (Supreme Power) in the moon neither increases nor decreases in luminosity. The morning Sun is not so luminous as the mid-day Sun. Sun's luminosity too increases from sunrise till noon, and then decreases till noon, and then decreases till sun-set. This is called the daily Pralaya. Also, we get the impression that the Sun's luminosity goes down in Dākshinayana (the six months during which the Sun's motion in declination is southwards), and increases in Uttarayana (the six months during which the sun's motion in declination is northwards). If moderns argue that the Sun's luminosity does not undergo variations, we have to reply them to apply the same to the moon.

We must understand the fundamental principle which is indicated by the variations in the luminosity of the Sun and the Moon. Every animal or object is subject to a variation in its brightness. From the moment a child is born till he attains the age of youth, the 'Kala' grows, and the body grows. After youth is past, Kala' begins to decrease, oldage sets in, and the body declines. In like manner, the physical universe too is subject to increase of kala at first, and then a decrease till it finally vanishes. In other words, barring the Supreme Being no animal or object is of a permanent nature. The Sun and the Moon are subject to variations in luminosity just to bring home this truth. The variations in luminosity will also figure in the chapter on the world's wheel of time (Chapter IV).

# CHAPTER III

## The Nature of the Universe

हंसहंसाय विद्महे परमहंसाय धीमहि ।
तन्नो हंसः प्रचोदयात्।

(हंसगायत्री तैत्तिरीयश्रुति)

(hamasa Gaayatree Taittireeya shruti)

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभुवितुं ।
नचेदेवं देवो नखलु कुशलः स्पंदितुमपि ॥

(सौंदर्य लहरि)

O Mother of Universe-The Supreme Being will be able to carry out the work of creation only in your Company. Without your Company he cannot move a bit.

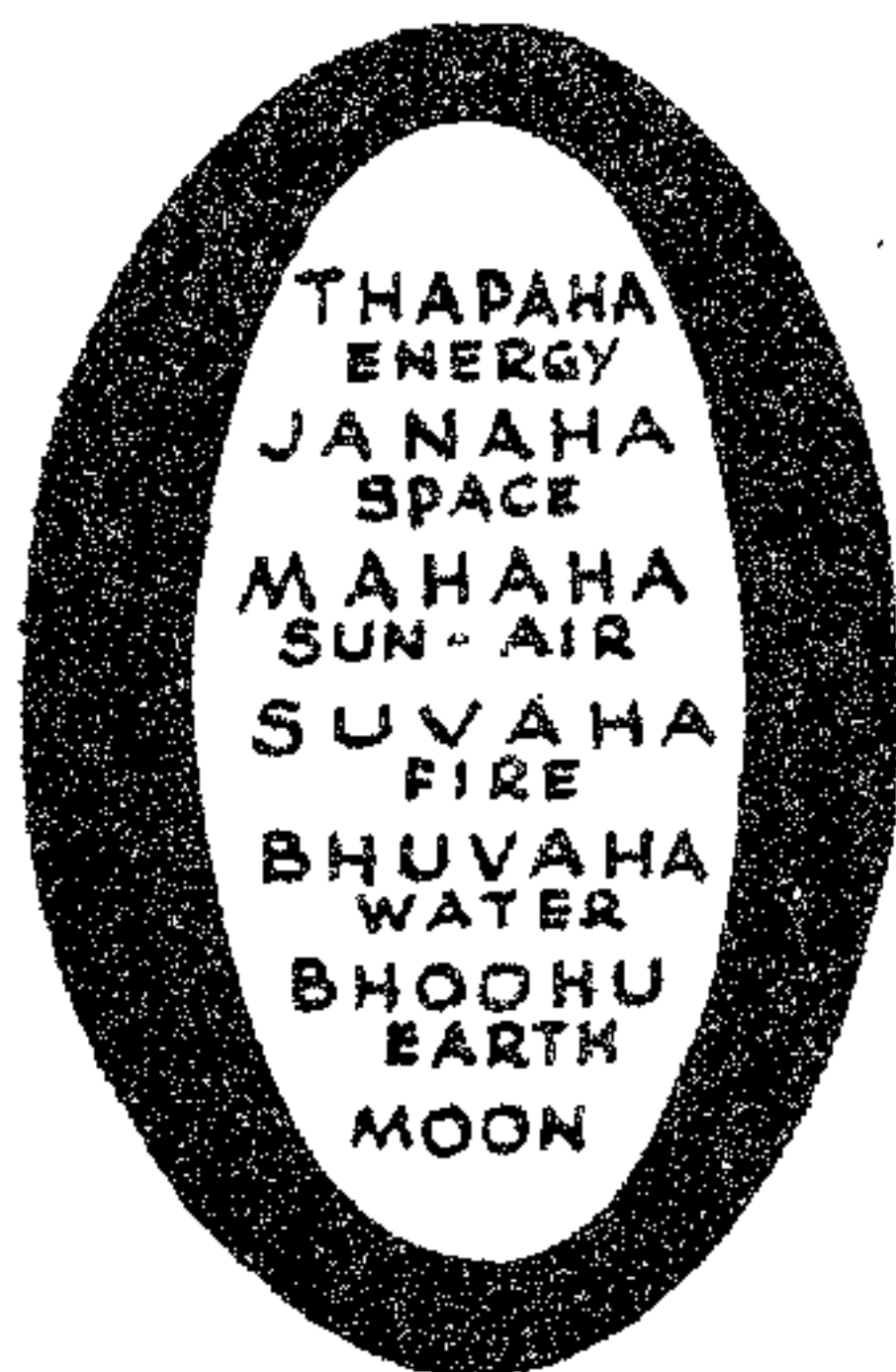
**A. The shape of the universe: The twelve constellations**

***The purpose of this chapter is to expound the fact that the twelve constellations of astronomy constitute the circumference of the Universe, and to refute the modern notion that the earth's circles of latitude and longitude do not constitute the twelve constellations.*** The diagram of Hamsa (Swan) on the next page is intended to explain this.

The letter HA in the word Hamsa is Shiva, the Lord, SA is Shakthi Power. The connecting Anuswara (point) is the shape of the Universe. As for the Upanishadic dictum Om ithyekaaksharam brahma, Omitheedagm sarvam, Anuswara (point) which is in (Om) is the seed power of the Universe. It evolutes as Universe and involutes again. When it expands into the visible Universe, Anuswara comes in the middle of letters HA and SA, and becomes Hamsa.

SIVAHA

**HA**

**MA**

UNIVERSE

**SA**

SAKTHIHI

Like the earth, the Universe also is egg shaped. The cliptical circumference is divided into twelve parts, namely the twelve constellations of astronomy. As marked in the diagram, the divisions are lengthwise, not breadthwise. They may be compared to the peels of an orange whose outer cover has been removed. In this circle, the Sun, Moon, Stars, earth and other planets shown in the diagram rotate in their paths like a gyroscope. This rotation is caused by the gravity of the force of HA, which is Shiva the Lord at the apex, and therefore of SA, the force of Shakthi at the nadir.

The force of the letter HA attracts upwards, while the force of the letter SA attracts downwards. Through these opposite forces, the Sun, Moon, Stars, earth and all things move in their respective paths. The heavy earth to with its water is subject to this force of gravity, and is revolving in space. To carry a weight, another weight will have to be placed beneath it. But nothing is carrying the earth. It is suspoended and oscillating in space on account of the above force of gravity.

The vedas describe the earth as fixed. This only means that although the earth is revolving, the water on the earth does not flow away, but remains stationary. Though the earth is revolving fast, the earth does not break into pieces, like a ball of mud. It remains hard and fixed. At the time of the creation of the world, the churning of the ocean took place, and the earth was born. By the force of churning through Vasuki (the Divine Serpent, who was used as the churning rope), the earth is continuing to rotate. This earth is born by the Adishesha Power (the Kundalini Power),

will stop along with the motion of the rest of tl universe, at the time of the Great Deluge (world destruction). We can give this reply boldly to tho: who say that our Vedas are wrong.

The outer circumference of the cosmos is divide into twelve constellations. These are distributed among: Sun Moon, Mars, Mercury, Jupiter. Venus and Sasturı Morever. the twenty seven stars commencing with Aswiı form the foundation of these constellations. When th planets move along the orbits of these stars, they partak of the elements of the sapta Mathrukas (seven mothers by name Brahmi, Maheswari, kuumari, Vaishnavi, Varah Indrani, Chamunda - all of which are part of the Suprem Power (Paras shakihi). These planets being of divin origin are of pure Sathvic quality. Rahu and Ketu (th moon's nodes) are constituted by Rajas and Thama and therefore are of demonic origin.

The seven planets of divine origin move clockwis through the twelve constellations, while Rahu and Ket move through them counter-clockwise. These clockwis and anticlockwise motions poroduce cross-currents whos gravitations force the planets to move in their path: through the constellations. The upward attraction of th letter HA, the downward pull of SA, and the force: of gravitation produced by the clockwise and anticlockwis motions of planets make all the planets, the stars the earth, and other worlds stay firmly in their positions. move in their paths, and remain suspended in spac due to the laws of gravity. All of them lose thei motions when they become destroyed at the time o the Deluge.

Therefore the opinion of some moderns that the Sun is in the centre and free from motion is not correct. The Sun also moves, and in the course of its path

through the twelve constellations receives twelve names mitra, ravi, surya, bhaanu, khaga, poosha, hiranyagarbha, marichi, Aaditya, Savithru, arka and Bhaskara. These are called the twelve Aadityas, and indicate the special features of the Sun within each constellation. The Moon also travels through the twenty-seven stars into which the twelve constellations have been divided, and hence receives the names of the respective stars. The other planets too travel through these stars, but do not receive their names. Since the Moon alone receives the names of these stars, the moon is called the king (husband) of the stars. Sun Moon and Stars are living beings and not inert bodies. According to Vedic authority, the Sun travelling in its path receives twelve names corresponding to the twelve constellations, and the Moon receives twenty-seven names. All this is asbsolutely certain.

We have explained how the Sun is moving in twelve constellations path and is not fixed in space. Some knowledge of the birth and nature of the world will be helpful to understand and other facts, and will therefore be briefly discussed.

The Parasakthi or Supreme Power emanating from the supreme being in the form of Hamsa or Omkar become the generating power for the 16 vowels and 34 consonants of the Sanskrit Alphabet. The power of the first letter 'A' Combines with the Visarga (half letter Ha) to become Ah, Ah, Aha. The lengthened letter gives rise to a subtle vibration which is known by the name kala. To the extent by which this subtle kala spreads, that place becomes the cosmos. The power of the Visarga (half-letter h) is the Kriya Sakthi (active power) of the Parashakthi. Lord Krishna's words in the Bhagawad Gita 'Bhootha Bhaavodbhavaharo visargah

Karmasangnitah fits in very aptly with the meaning of visarga. As this Kriya Sakthi (action power) spreads, the AM which is the knowledge power of the Parashakti also spreads in consonance and finally takes the Visarga into itself, and becomes 'Ah Am' (pure I). This serence blissful knowledge spreads through the universe. This is the kala stage in the Bindu Nada Kala (point, sound, bliss) of Omkara. The luminosity with an indistinct vibration, pure and serene like a crystal associated with the undivided knowledge 'AHAM' is the kala stage.

In this kala form, the generating powers of the 50 letters take on the form of the seven tones of musical science, otherwise called the seven vyahritis (utterances), and evolve themselves to make up the Omkara sound or the melody of the vedas. With this cosmic music, there results the Bindu form of Omkara. Bindu means round like an ovalshaped egg. The egg contains the entire substance of the bird, and likewise the Bindu contains the universe comprising the Sun, Moon, Stars the earth and other worlds. This is the basis on which the Hindus worship the oval-or globular shaped Linga and Saligram as comprising the Lord Supreme. It was this kind of universal form that Lord Krishna showed to Arjuna. The sky looks all round as circular. Therefore the universe too is circular or oval-shaped like the Bindu.

Thus so far the creation of the universe was dealt with. The oval-shaped universe thus created carries the letter 'HA' at the top and 'SA' at the bottom, as shown in the figure. 'HA' signifies (shivah, the Lord), 'SA' is the energy or Power or Shakti. In between these two letters is the Bindu Ovalshape (M). The

universe is thus born at one end by Iswara the Divine Being and at the other end by Iswari Shakthi. The upward attraction of the force of 'HA' which signifies the Lord, and the downward attraction of 'SA' or the shakthi (power) keep the Sun, Moon, stars, earth and others moving in their respective orbits, as mentioned previously. The husband Iswara (HA) attracting the wife Iswari (SA) and the reverse attraction of the hasband by the wife naturally lead to procreation. And so by the union of Siva and Sakthi, the ovalshaped universe has come into being. Just as the parents bring up their progeny, Siva and Sakthi bear the universe created by them and protect it by their mutual attractions.

Manmatha or Vishnu is also responsible in the creation and protection of the universe. According to a Puranic story, Manmatha shoots up dart of Love on to Siva who was immersed in deep mediation after having previously lost his wife. The Thaittireeyopanishatth says 'Matha poorvaroopam pithothara-roopam praja Sandhi Prajananagm Sandhanam', This means the first to arise from the Supreme Being is the Mother or Supreme Power. The father (Siva) came later. By their union, the universe was created. The union was effected by the dart of Love. In this way, Manmatha who represents the Supreme Lord Vishnu also plays a role in the creation of the universe. The above authoritative sentences aptly fit into this explanation.

The letter 'HA' signifies Siva, the Lord. Sri Sankara Bhagavatpadacharya in his Thrisathi Bhashya says: Hakarasya aakaasa beejasya arthaa, arthaswaroopa chaithanya' which means 'HA' represents Iswara chaithanya. The Upanishath also says 'Hakarssivaha'. 'HA' itself is Siva. The Thrisathi Bhashya says about the Bindu

'Binduhu Sarva Prakrathi Bhootha Sabdaarththmakathaya meaning that Bindu (Point) is the seed power of al things in nature, in other words, Bindu is cosmos itself 'SA' denotes Parasaskthi, the Supreme Power, as explainec under the significance of the star swathi in Chapter I The Nrishimha Thapinyapanishath, explains 'Hamsa' a: 'Hamsasthu Parameswara' i.e. hamsa is the Supreme Lord. The Pasupatha brahmopanishath says 'Paramathmi roopo Hamsaha, Hamsaha pranavayo rabhedaha' meaning 'Hamsah' is the Supreme Lord Himself, and there is no difference between Omkara and Hamsa.

The word Rasi, the Sanskrit word for constellation means a collection or a conglomeration, like a heap of grain. The Universe itself is a conglomeration a collection of all its objects. The earth is a small part, and hence cannot be called a rasi. The universe embraces all space in which the sound and luminosity of Omkara pervades. The vedic statement "padosya viswa bhoothani thripadasya amrutham divi" means that the Universe forms a fourth part of the Infinite Being. The Vedantha points out that all objects of the world are contained in the Omkara Kala, which is the universe. The measurable circumference of the universe or kala has been divided into twelve parts like the peels of an orange, and the Maharshis have called them Rasis (constellations).

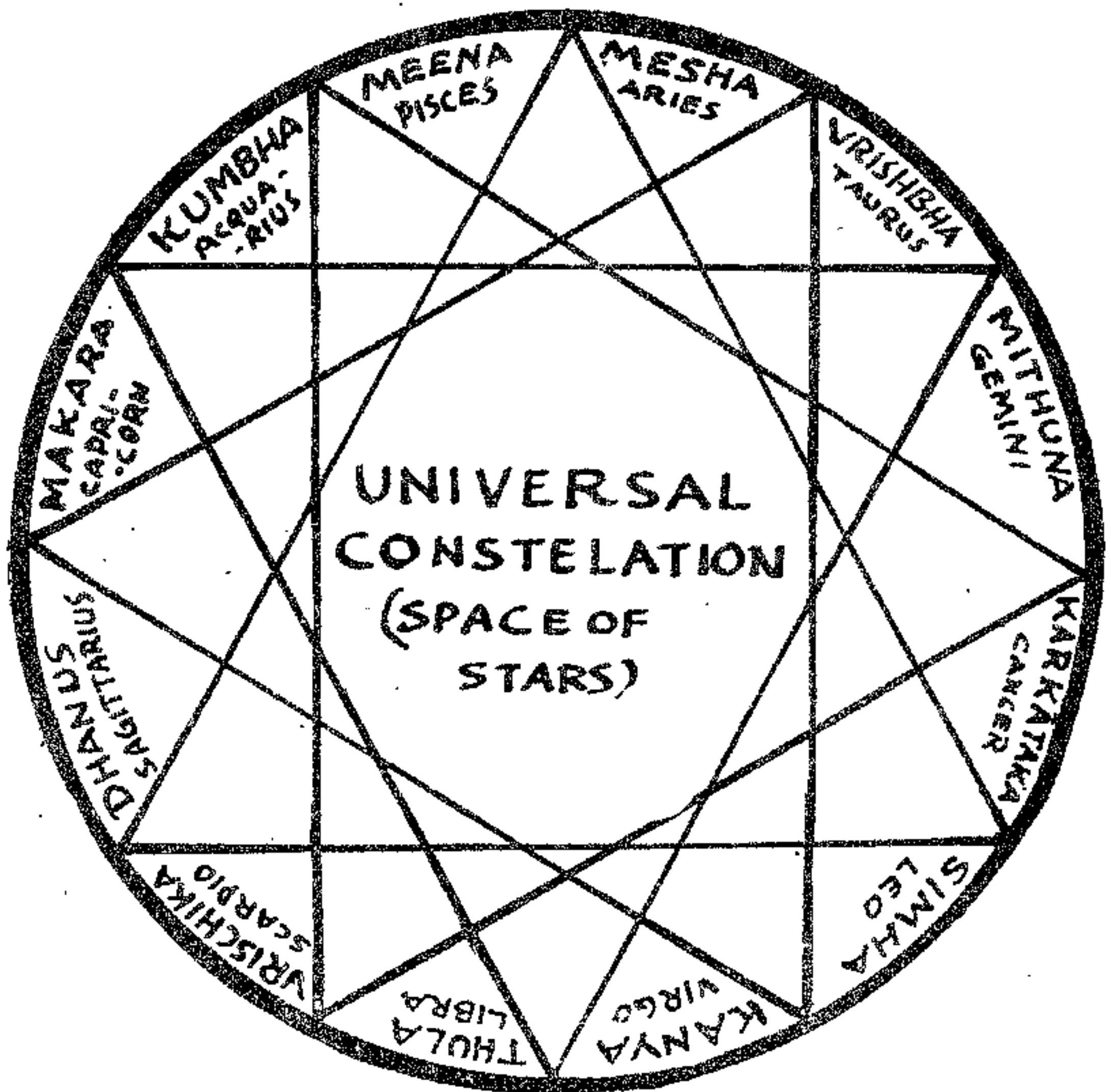
The Universe is like a heap of grain. Matter pertains to the planets and stars, and their actions in each of the twelve constellations. No matter is useless. Each of the twelve constellations contains divine matter and the un-assailable principles relating to the birth, maintenance and decay of the universe prevail. These have been dealt with at length in the first chapter. They are not artificial or man-made. They have been ordained by God to form the treasure of knowledge for humanity, and embody the nature of the universe.

Some people believe that the constellations Mesha etc. have received their names on account of the motion of the Sun. This is incorrect. The principles governing the names of the constellations have been clearly given in the first chapter. Each Rasi means a colleetion, containing the planets and the periods of stars of that Rasi. It is not exclusively related to the Sun. Naming the months as the Mesha month, Vrishabha month etc., simply because the Sun travels in the respective constellations, is not held acceptable by the sasthras. The Yajurveda clearly points out that the word Maasa (month) is applicable only to a period containing the bright fortnight and the dark fortnight, ending with a New Moon day. The Yajurveda refers to the lunar months of Aswayuja and Kartheeka as "months". Using the names of the constellations to denote the (solar) months, simply because the sun traverses the constellations is a man-made terminology. We can only say that the sun traverses the constellations.

Dealing with the creation and maintenance of the the universe, the twelve constellations forming the outer cover of the universe were mentioned. Notwithstanding the cover, notwithstanding the peels of an orange being separate, the petals inside penetrate to the centre. Likewise all the stars of the constellations stretch up to the centre of the universe. Therefore, in whatever way the planets travel, it is equivalent to their travelling in the constellations.

Since the forces of the stars in all the twelve constelations pervade in the centre of the area stars are related to those in the opposite constellations, giving rise to forces of attraction. The existence of this attraction lend strength and importance to constellations triangularly connected. The triangular connections of the constellations are given in the following diagram.

Diagram showing the universe connected by the triangular central forces of the stars.

As shown in the figure, Mesha, Simha, Dhanus, form an equilateral triangle. Their Lords Mars, Sun and Jupiter

THE TRIANGULAR FORCE OF STARS
[MOOLATHRICONA SAKTHI]
IS HOLDING THE UNIVERSE

are friends. Karkataka, Vrischika and Meena form another equilateral triangle. Their Lords Moon, Mars and jupiter are friends. Vrishabha, Kanya, Makara form an equilateral triangle. Their Lords Venus, Mercury and Saturn are friends. Mithuna, Thula, Kumba form an equilateral triangle. Their Lords Mercury, Venus and Saturn are friends. As the Lords of the triangularly situated constellations and their stars are friends and process triangular attractions, the universe is fixed in direction. The force of attraction of 'Ha' and 'Sa', the forces of the planets moving in clockwise and counter clockwise paths, and the forces of the triangular attractions of the stars cause the stars to tie up the circular universe so as to remain fixed.

The twelve constellations which form a covering of the universe are in the kala form. It is not possible to see them with the human eye or with any kind of instrument. The structure of the universe includes both the visible land the invisible realms those that can be seen on the sky, and those that can be felt by our intellect only. As the seed is the nucleus of the tree, the invisible is the nucleus of the visible. This invisible palce is the world of Janoloka and Thapoloka inhabited by gods and yakshhas bearing luminous bodies. Day and night are absent here, and there will always be a serene lunar luminosity. The kala in space which pervades the universe all round will not be visible to the human eye. The powers of the stars in the twelve constellations which cover the universe are enveloped in an invisible lunar luminosity. The globular forms of some stars are however visible to us.

The westerners have not realised the significance of the stars which make up the foundation of the constellations. They have not built the edifice of astronomy

on the basis of fixed stars. Calling a year as made up of 360 degrees, they have distributed this amongst the twelve constellations, so that each constellation has 30°. If this is the measure of a month of 30 days, the year will contain 360 days only. But the year according to Westerners contains 365 days. Therefore the degrees of the Westerners do not fit in with the days. Also each constellation contains 30 degrees, and all the constellations have the same measure. But in Indian astronomy, there is a difference in the magnitude of lthe Lagna from constellation to constellation. This difference is according to the forces of the stars in the several constellations. We are unable to understasnd what strength these degrees have, how they are related to the universe, and what results they give.

The Westerners have not understood what Rahu and Kethu planets are, amongst the nine planets, nor from which source the planets newly discovered by them (Uranus, Neptune, Pluto) emerge and which functions in creation, maintenance and destruction of the universe they possess. The globular forms of the Sun, Moon, Mars, Venus and Saturn are visible to the eye, but Rahu and Kethu are not in globular form. They are in the form of energy. Rahu and Kethu which are the energy forms of the qualities of Rajas and Thamas cannot be perceived by the eye, or by any kind of instrument. Therefore the Westerners have not been able to understand the significance of Rahu and Kethu. The Maharshis learnt through their insight about Rahu and Ketu which are more powerful than the Sun and which are helpful to the world. Since these two planets are in the form of energy and like Maya, have to be understood through their action only. They were therefore called by the Maharshis chaaya grahas or shadow planets. Rahu and Kethu are playing important

roles in the creation of the world and in its maintenance. Rahu and Kethu and the twenty seven stars are absent in Western astronomy. Nowhere in Western astronomy, do we find a dscription as to what basic forces have given birth to the planets and what their roles are in the creation, maintennace and destruction of the universe. ***Therefore let not Inidans be enamoured of Western astronomy which is like an artificial edifice without foundation, Let them not forget what the Maharshis have given to us by their inner eye of knowledge.***

The Super human and intuitive knowledge (Devatha) becomes available only to those who by the force of their in-ward meditation (Thapas) are able to pierce the net of ignorance. They can also maintain themselves in the serene kala stage. The Mahathmas who have acquired still more yogic power will be able to separate the subtle body from the external body, travel all over the invisible kala-natured universe, in their subtle body, come back and join their external body. Such great sages with this intuitive knowledge have clearly understood all about the invisible universe and have built up the edifice of astronomical science on a very firm foundation. *The edifice of the twelve constellation built by the Maharshis on the strenght of the forces of the stars and planets is well suited to explain the prinicples of the creation, maintenance and destruction of the world as also the experiences of the happiness and misery of men and other living beings. It is thus an all-informing, faultless, independent and marvellous science. There is absolutely no doubt about this, and the Indians are to be justly proud of it.*

Let the Westerners who have advanced to such an extent in science, strive to learn the truth by acquiring the Super human insight. It is also the duty of Indians not be enamoured of what appears to the eyes of

the Westerners, but acquire the power of Thapas like their ancients and protect their sasthras. The Divine knowledge of Parashara Maharshi whose astronomical statements fit in aptly with the prinicpies of Yoga and Vedanta, as explained in the first chapter is indeed extraordinary. My humble respectful salutations at the feet of Maharshi Parashara.

## B. Inequalities in the duration of Lagnas from place to place

Our Calendars indicate that the lengths of the Lagnas pertaining to the several constellations vary from place to place, just as the time of sunrise varies from place to place. They say that this is on account of the changes of latitude and longitude. In saying so, they consider the earth's circumference as the measure of the twelve constellations. This is not correct. All the worlds are contained in the oval-shaped universe. The earth is just one of these and occupies a small place in the universe, and moves in its path like a gyroscope. In the course of one revolution, it trasverses through all tthe tweleve constellations of the universe. The measure of the egg-shaped universe comprising the twelve constellation has been divided by the Maharshis into twelve parts lengthwise from top to bottom, and these are the measures of the twelve constellations. *Therefore the durations of the Lagnas are the same from the bottom of the universe to its top.*

Time has no separate form. A measure of the magnitude of the work done is time. The time to measure the passage of the earth through the constellations has been called by the Maharshis the length of the corresponding Lagnas. These lengths are as follows: Mesha 4gh. 15vi.,*

(*) A day or 24 hours is divided into 60 ghatikas: each ghatika into 60 vighatikas.)

. Vrishabha 4gh 30vi., Mithuna 5gh. 15vig., Kataka 5gh. 30vi., Simha 5gh. 15vi., Kanya 5gh, 15vi., Thula 5gh. 15vi., Vrischika 5gh. 15vi., Dhanus 5gh. 30vi., Makara 5gh. 15vi., Kumba 4gh. 30vi., Meena 4gh. 15vi., Total 60ghatikas (one day). The division of time into Muhurtha Kshana, Kala and Kashta and the use of this division to measure time right up to the time of the Great Deluge is based upon the 24 letters of the Sri Gayathri Manthra, and will be dealt with in the next Chapter.

The time-duration otherwise called the length of Lagna of the constellations extends from the earth-element 'SA' below the oval up to the Iswara-level 'HA' at the top of the oval. The Swarga (Heaven) which is the world of Devendra is below this Iswara-level, and is hence included in the twelve constellations. All planets from the earth upto the Iswara level have to move according to the durations of the Lagnas of the several constellations. Planets travel according to the energies they possess, The earth takes one day to traverse the twelve constellations, the moon takes 27 days. The Sun takes one year, Mars takes 1 1/2 years, Mercury takes 1 year, Jupiter 12 years, Venus 1 year, Saturn 30 years. All the planets have been ordained by Lord of Universe to move in their respective paths in the twleve constellations according to the energy given to them through the inter-attractions of Siva and Sakthi, and through their mutual attractions. ***As explanied so for, the durations of the Lagnas pertaining to the constellations are related to the Universe, and the modern concept that these durations vary from place to place on the earth's surface is incorrect.***

## C. Do the planets move round the Sun? Does the Sun control all the planets?

Some moderns say that all the planets move round the Sun, that the Sun is the Lord of the planets and retains them in their paths through his attraction. Let us examine this point. As the oval shape figure shows, the Sun who is in the centre of the universe removes sleep and darkness for the animals in the *worlds below him*, and gives them the knowledge enabling them to pursue their wordly affairs. The moon too gives light and ability to animals. The sun and moon are thus the protectors of the world. *'Agnih poorva roopam Aadithya Vutthara-roopam'* says the Thaittireeya Sruthi. this means that the Sun's original form is fire. The burning flames of fire are the Sun's rays. The sun has an immense reflecting power, which reflects the luminosity of fire in the Sun, and this is why sunlight carries with it heat and light. ***The Sun's reflecting power is downwards and hence sunlight is available only to the worlds below him and not to the Janoloka and Thapoloka above him.*** So there is no sunlight in Swarga or the Heaven of the Devathas. There is no day and night there. The serene lunar luminosity pervades in the world of the Devathas. This cannot be seen by the human eye.

The Sun is called the King of the planets, being more powerful than all the other planets. He may therefore be called superior to the other planets but for this reason he cannot become the controlling agency of the other planets. Iswara only is the controlling agency of the Sun and all the planets. All the planets partake of Iswara, and possess their own individual energies given by Iswara. *Therefore it has to be said that the*

*moderns statement that the planets stay in their parts on account of their being attracted by the Sun is a statement of those who do not know the facts of Sastra.* It may be conceded that the Sun's attractive force is a little greater than that of the other planets, but to say that all the planets are held by the Sun's force of attraction is wholly incorrect.

In the centre of the diagram of the universe, there is the Sun attached to the Anahatha Chakra and belonging to 'MAHAH' division. The MAHAH is the place of 'Vu' in the Omkara. The 'A' in the Omkara corresponds to the Muladhara BHUHU while the 'MA' is in Agnya chakra "THAPAHA" For those indulging in worldly affairs, the 'VU' in mahaha is tied up so that it is unable to mingle whith the 'MA'. The 'A' and 'VU' combine to make 'O' but Om results only when this 'O' is combined with 'MA' it, will be 'Om'. When this happens, the Universe disappears. The 'Vu' is therefore tied up so as to keep the universe from destruction and its energy is being completely directed downwards. Therefore the luminosity of the Sun who belongs to the Mahah division is directed downwards only, and no sunlight reaches the places above the place of Mahah.

The 'Mahaha' region, which is in the centre of the universe as noted in the sketch is the place of 'Vu' in Omkara and also is the seat of Sun — the principle vital force (Prana) out of the Pancha Prana (five life forces). It is, therefore, this place is the heart of the universe. There is also the Upanishads saying 'Hridi pranaha' and also *'Praana mushna swaroopam,* indicates, the sun is full of heat and is in the heart of the Universe. The Moon is *'Apaana'* life force Consistent with the Upanishadic statement *'Apaane guda mandale'*

the moon is shown in the diagram of the universe by the side of the earth. Saturn is *'Vyaana'* of the five life force of the universe. As to the Upanishadic statement *'Vyaanassarva shareeragah'*, Saturn pervades in the form of life force throughout the universe. Jupiter is *'Vudaana'* out of the five life forces (Pancha Prana) of the universe. As to the Upanishadic statement *'Udaanah Kantha madhyaagaa'*. Jupiter is helpful towards the worlds involution and is situated in the universe at the top place (janah thapah). Mars, the fire element amongst the five life force (Pancha Prana) of the Universe, *'Samaano naabhideshethu'* Mars is situated before the Suvah region, which is indicative of the heat element.

It has been indiciated that the Sun, Moon, Saturn, Jupiter and Mars are the five life forces of the universe, and their positions in the universe have been pointed out. The universe has seven life forces too according to the Thaittireeya Sruthi *Saptha praanaah prabhavanthi'*. The five life forces (Pranas) have been mentioned above. This sixth is *Dhananjaya* which corresponds to Venus. The seventh is *Krukakra*, which corresponds to Mercury. Mercury and Venus are in the centre of the universe on either side of the Sun and close to the sun. Altogether the seven planets are the seven life forces (pranas) of the universe. Rahu is at the bottom of the universe, and Kethu is at the top of universe in diametrically opposite positions to Rahu. The directions relative to the Sun, of the several planets as laid down in the procedure for Navagraha Pooja worship of the nine planets are those enjoined in the Sasthras by the Maharshis, and are consistent with the positions of the planets in the universe and the body as described above.

As to the Upanishadic statement *'Brahmandam chaiva Pindandam'*-all that is found in the universe is also

found in the human body similarly. The Sun in the human body is in the lotus-shaped Anaahatha chakra of the heart which is the principal place of the aerial region and correspondes to the Mahah division. The Upanishad says *'hridayam chaapyadhomukham'*, means the Sun in the lotus of the heart is shining with his rays directed downwards. Thus the Sun occupies the same place relative to the human body as he does in the universe. This place being the principal place of the praanamaya kosha (the sheath of life) the Sun is the Praana amongst the five airs.

Some Indian calendars print the diagram showing the Sun stationary at the centre, and the planets moving round it, as propounded by the Westerners. The diagram shows Mercury close to the Sun, and Venus at some distance apart, and then the Mars, Jupiter, Earth and Saturn in order at small distances from each other, all moving round the Sun. The planet at the greatest distance from the Sun is Saturn. This circular diagram is being printed in the Indian Panchanga.

It is impossible for the Sun to be stationary at one place, without moving in the twelve constellations. Any planet becoming stationary at a place will result in deluge. If one part of a machine goes out of order, the machine stops working. In like manner,

(i) The stars in the kala state in the universe hold the universe together all round

(ii) The Sun, Moon, Mars, Mercury, Venus, Jupiter and Saturn traverse the twleve constellations clockwisee, while Rahu and Kethu do so anticlockwise

(iii) The 'HA' or Siva above the universe, and the 'SA' or Sakti beneath attract each other—if any one of these stops functioning, the mechanism of the universe will be destroyed, and there will be deluge. ***Therefore the Sun along with the other planets must move clockwise in the twleve constellations. It is impossible to be otherwise.***

In addition to showing the planets moving round the Sun, the diagram of the Westerners also shows the earth going round the Sun. It is impossible even to guess the place along which the round earth can roll and revolve round the sun. Let us understand the impossibility of the earth revolving round the sun by referring to the diagram of the universe (Hamsa) in this book. The 'Bhuhu' at the bottom of the diagram is the earth. If this earth has to revolve round the sun in the centre of the universe, the earth must start from its place, roll like a ball to the right side of the sun in the centre, go up till Tapoloka, then descend and come back to its place through the left side of the sun. It is not possible to understand how the earth can roll up and ascend through hundreds of thousands of miles so as to revolve round the sun and then descend.

It is equally incomprehensible to say that the other planets too revolve round the sun. If like the earth, the other planets too keep on revolving round the Sún, it means that the planets cannot come in conjunction with the sun. This means that two or more planets cannot be with the sun in the same constellation. If the planets come in conjunction with the sun, they cease to revolve round the sun, and therefore the statement that planets revolve round the sun becomes also false.

If it is said that planets revolve round the sun although he is moving amongst the constellations, the constellation containing the sun will be varying, and the planets have to change their paths every time. It is not possible to reconcile this.

In brief, it is impossible that the earth and the planets move round the Sun, neither is it possible for the sun to remain staationary in one place. It is only by the sun travelling northwardly through the constellations of Makara, Kumbha, Meena, Mesha, Vrishabha and Mithuna, and southward through the constellations Karkataka, Simha, Kanya, Tula, Vrischika and Dhanus that the seasons like spring and summer are caused. Therefore there is no doubt that the sun travels through all the twelve constellations. Along with this, he is illuminating the earth. Since the earth is rotating, the place on which sunlight falls will have day and the part of the earth where the sunlight does not fall will have night. The sun's function is to cause day and night. By repetitions of the day consisting of day and night, it is the moon's function to cause fortnight, month and year. This will be dealt with at length in the next chapter on the universe's wheel of time.

The Indians enamoured of Western astronomy have been imitating it, and so it has been my object to point out Western ideas and then discuss the facts logically with the authority of our Sasthras and thus bring to light the lofty ideas of our ancient Maharshis. It is only with this aim that the western ideas have been enumerated, and not with a view to vilify the westerners. *They have written what appears to them. I trust that the Indian will accept the truths laid down by our ancient Maharshis.*

At the beginning of this chapter, we have pointed out that the 'Hamsa' indicates the nature of the Universe. We shall close this chapter by briefly mentioning how the 'Hamsa' becomes 'So-ham' in other words how the universe perishes ultimately leaving the Supreme Being alone. It has been pointed out that the 'SA' at the bottom of the oval-shaped diagram signifies the Parashakthi or Supreme Power. This 'SA' power is identical with the serpent power which holds the universe, and with the serpentine Kundalini Sakthi in the Muladhara chakra in man. At the time of the dissolution of the universe, first of all the 'SA' power will overcome and envelop the moon which is part of it and one of the seven planets. Then she will nullify the actions of the anticlockwise moving Rahu and Kethu, and envelop them. Then she will overcome the Sun, and then melt the earth into water, convert water into fire, then fire into air, then air into space, then space into energy. By thus converting the five cardinal elements into subtle energy form, she will take this unto herself. Then she will seize the energies of the seven planets which are of her own element and form the seven mothers. Finally she will take over unto herself the energies of the stars-both the transient ones and those which are indestructible and of the Nithyakala form, which form the energy of the outer coaating of the universe.

After thus enveloping everything inside her, the 'SA' power unites with the 'HA' or Siva. Then uniting with 'HA' she becomes 'SOHAM'. The universe which was in the Bindu (oval) form then reduces to minute form of energy, and rests at the end of SOHAM. The siva and Sakthi having become united, the sound of SOHAM increases, and finally the Supreme Being or Parabrahma in the form of Omkara alone remains.

# CHAPTER IV
# THE UNIVERSE'S TIME CYCLE

**A. Similarity between the Universe and the human body**

**Sri Gayathri Devi is**

विश्वमसि विश्वायुः । सर्वमसि सर्वायुः ।

*(Vishwamasi vishwaayuh, sarvamasi sarvaayuh)*, meaning she is the universe, the life-giver to the universe, she is all and life-giver to all. The nature of the universe has been dealt with briefly in the previous chapter. As for the Upanishadic statement *'Brahmandanchaiva Pindandam'*, our body is a tiny universe. The structure of our body is based on the 24 letters of the Gayathri Manthra. The foundation for the body is the back-bone. This bone has 24 parts in consonance with the 24 letters of the Gayathri* Manthra. The Gayathri Manthra is prefixed, as we know, by the seven Vyahrathis such as Bhoohu, Bhuvaha etc. These Vyahrathis are in spinal cord of the back bone and they are also named as chakras Muladhara etc.

These Vyahrathis such as Bhoohu etc are also in the universe as noted in the sketch. The struc of the universe also rests on the principles underlying the 24 letters of Gayathri manthra. It is seen therefore that the substratum of both the macrocosm and the microcosm is one and the same.

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*More details on this subject with the sketch of the Vertebrae can be found in the book "The greatness of Devi Sri Sharadamba—— (The Eternality of Veda (knowledge) and Veena (Sound)" by the same author.

## B. The measurement of Time depends wholly on the Gayathri Manthra.

Commencing from the day, which is the human unit of time, the unit of time for the Devathas, the unit of time for Brahma, and the time up to the Great Deluge together form the time-cycles for the universe. Since the time-cycle commences from the human unit of time, the day, the correlation between the human body and the universe was described in the above sub chapter along with the greatness of Sri Gayathri and Saraswathi. We shall now discuss the time-cycle.

What is the nature of time? How is it formed? Time has no separate nature. The reckoning of the magnitudes of action is called time. The time of creation means the determination of the process of creation and of its measurements. Similarly, the calculations of the actions of childhood, youth and oldage constitute time. The determination of the rhythmic beat and actions in Music is time.

Our unit of time, the day, consists of a day time and a night. Day time and night are caused through Sun light. We must understand on what basis they are caused. The rising and setting of the Sun are caused through the Gayathri Manthra; Gayathri is the mother of the vedas and the life-giver to the universe. We decribe below how the interval of time between midnight and the next midnight depends on the principle of the 24 letters of Gayathri Manthra.

| Midnight | | Morning | | Noon | |
|---|---|---|---|---|---|
| तत् | सवितुः | वरेणि | यं | भर्गः | देवस्य |
| Tath | Savithuhu | Vareni | yam | bhargah | Devasya |
| 1 | 2 3 4 | 5 6 7 | 8 | 9 10 | 11 12 13 |

| Creation is completed | | | | | Progress of the world |
|---|---|---|---|---|---|
| | *Evening* | | | | *Midnight* |
| धी | महि | धीयो | यो | नः | प्रचोदयात् |
| dhee | mahi | dhiyo | yo | nah | prachodayaath |
| 14 | 15 16 | 17 18 | 19 | 20 | 21 22 23 24 |

—— Dissolution ——

The midnight corresponds to the time when the self-luminous Supreme Being remains alone. He who is given by the word Thath of the Gayathri Manthra. Commencing from midnight, creation starts on account of Thamo guna and continues till sunrise by which time the creation will have been completed. Worldly actions commence from sunrise and reach their maximum at noon. From noon till sunset, these transections are on the decline. The creation also is dissolved from sunset untill midnight. *It is on these principles that day and night occur, and the cycle of time marches.*

We shall understand these principles in a different way. From the self-luminous Supreme Being who is 'Thath' first of all (Agni) fire is born. This is the energy of knowledge (gnaynasakthi), the Rigveda. To make the fire visible, there is the help of air, which is the (Kriyasakthi) energy of action, Yajurveda. The fire becomes visible, turns into flame, and reaches its maximum. This is the energy of desire (Itchasakthi), Sama Veda, symbolic of the Sun. Thus fire, which is the primary form of the Sun is born out of the

self-luminous supreme Being, becomes more and more visible, and reaches the state of Sunrise. After Sunrise, sun's rays putforth, and the luminosity reaches a maximum. From noon, the luminosity reaches a maximum. From noon, the luminosity declines, and the original form of fire is attained at Sunset, and then this too declines, and by midnight only self-luminous Supreme Being remains.

The Sun's daily motion also follows the above law relating to the creation, maintenance and dissolution of the universe. The diurnal cycle of time therefore also is based on the Gayathri Manthra. Details regarding the significance of creation, maintenance and dissolution based on Gayathri Manthra have been discussed fully in the first Chapter of this work.

The 24 letters of the Gayathri Manthra are prefixed by the Vyahrithis Bhuuhu, Bhuvaha etc. The significances of these vyahrithis go to make the facts still clearer. The Swara (tone) in the Nada Brahma means the same thing as Vyahrithi, viz., tone as its etymology *'Swaryanthe ucchaarayanthe'* denotes. It is the seven mothers who are the seven vyahrithis as also the seven tones, and hence there is no difference between them. In my book The greatness of Sri Sharadamba an appendix has been inserted for purposes of determining the time of the Vedas wherein the dirurnal wheel of time has been expounded along with the divisions of the swaras (tones). The same is reproduced here. For details the reader is referred to the above book. This appendix gives the Nada Brahma tones corresponding to the Gayathri Manthra. In the first chapter of this book are given the interpretations of the 27 stars corresponding to the Gayathri Manthra. These interpretations can also be made to correspond to the wheel of time. In order

not to make the book too bulky, this is not done here.

The ancient sages have divided a day into 30 muhurthas or 60 ghatikas. The diurnal time-cycle is linked up to form the week, fortnight, month, season (Ruthu) and year. As the table below indicates, these are associated with increasing kala or luminosity and decreasing kala or luminosity. All particulars in the table are based on the Gayathri Manthra. As in the diurnal time-cycle in a season (the Indian season or 'Ruthu' is a period of two months) too, the kala increases in the first month, decreases in the second month, and then the season itself changes into the next. In a similar manner, the phenomena of increase and decrease of kala accompany the month, the year, the yuga and the creation and dissolution of the universe.

The first day after the full-moon and the first day after the new-moon are linked up and rotate like the time-cycle. Like the two fortnights of the month, the year is divided into two halves, Uttharayana and Dakshinayana corresponding to the northward and southward motion in declination of the Sun. The 30 Muhurthas of the day are subdivided into Kshana. Kala and kashte by the ancients. A day contains 583, 200 kashtes. The Vedas say *'Anoraneeyan Mahatho maheeayan'*. The minute or infinitesimal time-cycle and the huge cycle of time containing the day, the month, the year and so on up to the time of the Great Deluge (Laya) are both based on the Manthra of Sri Mother Gayathri.

The time-cycle has been divided by the sages in three ways (1) human measure (2) the measures of

*(1) The human measure:* The day is made up of one day-time and one night. 15 days make a fortnight. Two pakshas or 30 days make a month. 12 months or 360 days make a year.

*(2) The measure of the Devathas (Gods)* : The human year or 360 days makes one day for the Devathas (Gods). 360 human years form one year for the Devathas (Gods). 1200 such years i.e., 4,32,000 years of man form one yuga. This is the length of the Kaliyuga. Twice this i.e., 8,64,000 human years is the length of the Dwapara yuga, and thrice the Kali yuga i.e., 1296,000 human years gives the length of the Thretha Yuga. Four times the Kali yuga i.e., 17,28,000 human years gives the length of the Kritha Yuga.

*(3) The measure of Brahma :* The four yugas Kritha, Thretha, Dwapara and Kali make up one Mahayuga or a period of 43,20,000 human years. One thousand such mahayugas or 4,32,00,00,000 human years make up one day-time for Brahma. This is the rising Kalpa. His night consists of an equal period. This is the setting Kalpa. Brahma's day and night comprising 8,64,00,00,000 years according to human time calculations is the total time involved in the creation, maintenance and dissolution of the universe. Brahma is the creator. The creation of the universe, its progress, and finally the happening of the Great Deluge, leaving the Supreme Being alone altogether involves a period of 8640 million years. This is the cycle of time of the universe, and rests on the Gayathri Manthra. Therefore the Upanishads claim that Sri Gayathri Devi occupies the universe and gives life to it.

There are many substantiating statements in support of this calculation of time. Lord Sri Krishna says in the Bhagawad Githa that one thousand yugas comprise a day time for Brahma, and His night consists of an equal period.

सहस्रयुगपर्यन्त महर्यद्ब्रह्मणो विदुः ।
रात्रियुग सहस्रांतां ते होरात्र विदोजनाः ॥

*Uttarayana and Dakshinayana* : Consequent to the Sun's motion the year divides itself into two halves Uttarayana and Dakshinayana. When the Sun is moving in the six constellations Makara, Kumbha, Meena Mesha, Vrishabha, Mithuna, it is Uttarayana. The other six months when he is moving in Karkataka to Dhanus form Dakshinayana. This belongs to the time-cycle of the universe. Death during Uttarayana leads to Salvation, according to Mahabharath. It is said that Bhishma was waiting for Uttarayana and cast his mortal body after Uttarayana set in. Uttarayana and Dakshinayana have therefore *deep philosphical meanings*, besides playing their role in the cycle of time.

The word 'Uttara' as explained in the first chapter means upward or forward i'e. to climb up or go in the forward path for liberation. The interpretation of the constellation of Makara involves the Sun. The interpretations of the constellations of Kumbha and Meena pertain to the Sun merging himself in the Supreme Power or Parashakthi, and attaining its state. Man's ascent up the road of the Sushumna nerve under the practice of meditation and his attaining the Supreme Being is the interpretation of the path of Uttarayana, which is also called the path of Devayana.

The Dakshinayana path commences from the constellation of Karkataka. As the etymology connotes *'Dakshathe vardhathe ithi dakshinah'*, Dakshinayana signifies progress in worldly affairs. As detailed in the first chapter, the worldly transactions of the beings are treated from Karkataka onwards The Dakshinayana path is also called the Pithriyana path (the path of the ancestors). These interpretations of the Uttarayana and Dakshinayana conform to Lord Krishna's statement in the Bhagawad Gita.

These Uttarayana and Dakshinayana paths apply not merely to the Sun, Moon and other planets, but to the entire universe. Uttarayana commences from Makara and as the significance of Makara indicates, the dissolution of the universe commences, and at the end of Meena (at the Mahalaya New Moon) the entire Universe is dissolved and merged in the Supreme Being, and He alone remains. From this stage, i.e., from the constellation of Mesha, the creation of the Universe again begins, and the creation is completed, as explained in the first chapter, by the end of the constellation of Mithuna. Therefore out of the six constellations of Uttarayana, Makara, Kumbha and Meena signify the dissolution of the universe, while Mesha, Vrishabha and Mithuna indicate the re-birth of the Universe.

The six constellations from Karkataka belong to Dakshinayana. In its first three constellations, Karkataka, Simha, Kanya the progress of the worldly affairs of beings is indicated. In the constellations of Thula, Vrishika and Dhanus is indicated the decay of worldly affairs. In the constellations of Makara, Kumbha and Meena the entire physical universe is dissolved leaving the Supreme Being alone. Creation commences again from

Mesha. The creation, maintenance and dissolutionof the Universe form a continuous chain, and this is the time-cycle of Uttarayana and Dakshinayana.

### (C) Number of days in a Year

The time-cycle of the universe manifests a year containing 360 days. This is according to the lunar system of reckoning. The bright fortnight from New Moon to Full Moon contains 15 days, the dark fortnight from Full Moon to New Moon contains 15 days, and these 30 days are called a month. 12 months or 360 days form a year. But those who adopt the solar mode or reckoning say, that the year contains 365 days. Solar reckoning calls a month as the interval during which the sun traverses a constellation. According to this, the month of Mesha contains 31 days, Vrishabha 31 days, Mithuna 32, Karkata 31, Simha 31, Kanya 31. Thula 30, Vrischika 29, Dhanus 30, Makara 29, Kumbha 30, Meena 30, in all 365 days.

If the solar month was uniformly constant at 30 days a month the solar year would have fitted in with the lunar year, But the months are not of uniform duration. On account of this difference between the lunar and solar systems, is there a discord and a difference in the time-cycle of universe? It is natural to ask which is correct? Let us therefore examine this briefly. The luminosity of the moon increases for 15 days from the New Moon, and we see the full Moon on the 15th day. From the Full Moon, the Moon's luminosity decreases for 15 days, till the next New Moon. We see this with our eyes. The reckoning by Full Moon and New Moon which can be directly

to the time-cycle of the universe by the Lord Creatc is correct and fundamental. That is also made clea in the Vedas. The Yajurveda Nakshathreshti says:

चंद्रमावा अकामयत । अहोरात्रानर्धमासान्मासानृतुं थ्संवथ्सरमास्व चंद्रमसस्सायुज्यगं सलोकतामाप्नुयामिति । स एतं चंद्रमसे प्रतिदश्यार्ं पुरोडासं पंचदशकपालं निरपत् । ततोवै साहोरात्रानर्धमासान्मास नृतुथ्संवथ्सरमाप्वा ।

*Meanings* : The Moon decided to have the day consisting of day and night, the half months shukla paksha anc krishna paksha, the month formed by them together. the six seasons and the year. He offered charu made of rice flour in 15 earthen vessels. Thereby he got the day, the fortnight, the month, the season and the year. Those who understand the principle of this time-cycle will attain the Supreme.

On the authority of this vedic statement, and from the obvious fact of the change of full moon and new moon which are directly observable, it follows that the lunar reckoning is the correct one. The Sun forms the basis of a day consisting of day and night. In order that the world's time-cycle may advance from day to a month, we must follow the moon, and the full moon and New moon must take place. Somne people feel that the Sun is more important on the New Moon Day. But without a conjunction of the Sun and Moon there will be no New Moon. Therefore the Sun and the Moon are equally prominent on the New Moon Day.

The destroyer is not the Sun, but the Moon. The

dissolving the universe is the significance of the New Moon. The Thaittireeya purushasooktha says *'Chandrama manaso jaathah chakshossuuryo ajaayatha'* which means that the moon was born out of the mind of the Lord of Universe while the sun was born out of His eyes. The mind is stronger than the eye. Hence the moon is more powerful than the Sun, and is able to swallow up the Sun. This has already been discussed in the first chapter under the significance of the third part of the Gayathri Manthra. The day after the New Moon, creation commences again with the help of the Moon.

The Sun is capable of making only the day and night. This the Moon cannot do. But the day cannot be repeated without the help of the moon. This means that the Moon's help is necessary for the motion of the earth and the Sun. Therefore the rotation of the days cannot be done by Sun only so as to form the month. This belongs to the Moon only. Therefore in the above Yajurveda Manthra, the Maharshis have given prominence to the Moon.

Close to the earth is Parashakthi in the letter 'SA' holding the earth in equilibrium. The moon also is going round the earth to give push to the earth for its rotation. This fact is fundamental. The demon Narakasura was the son of the earth. He had occupied the entire universe in the form of darkness arising out of Thamas. There was no day-time. At the time when Lord Mahavishnu killed Naraka, He crowned Naraka's son Bhagadatta as king in response to the prayer of Mother Earth. Thereby day and night were born. For this purpose, the Parashakthi (Supreme Power) in the Moon assisted the earth to get its motion of rotation.

It is true that the moon goes round the earth. This is also the modern opinion. The earth is a heavy object. The earth is held in position by the Parashakthi in the form of energy of the letter 'SA'. The moon, which is also Parashakti, is going round the earth to give a push to the earth to enable the earth to be in rotation in revolving. By the help of the moon, which is stronger than the Sun in this manner, the day (consisting of a day time and night) repeats itself to make up the fortnight, month and year, As the facts are like this, the sages have said in the Yajurveda Manthra quoted above that the day, fortnight, month, season and year are all formed by the moon only. The Sun acts as the basis forming the day and night. The moon causes repetition of these, and forms the day, fortnight and year.

Just as the moon keeps in motion the time-cycle of the universe, so also it is the moon that keeps the time-cycle of the human body in motion. As soon as the child is born from the mother's womb, it is the moon that makes the child breathe as he is staying in the birth time star (Janmanakshathra). As long as the child is alive, it is the moon which through the lunar nerve (chandra nadi) keeps the life's time-cycle in the Muladhara Chakra in motion.* This will be understood by those who are well familiar with yoga. In this way, just as the moon is responsible for the time-cycle of the universe by making the earth rotate, so also he is responsible for the rotation of the life-cycle in the Muladhara chakra which is the centre of the earth's element. Therefore the sages say that the moon is entrusted with the important task of the time-cycle of the universe.

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The reader may refer to the work "Sri Kundalini Sakthi——Serpent Power. As per Vedic Text and not Thanthrik" written by this Author where more details are available this subject.

The day and night disappear both at the time of dissolution of the universe, and also at the time of man attaining liberation. This has been clearly pointed out in the first chapter. These facts have also been explained while interpreting the death of Bhagadatta, son of the demon Naraka, and of Karna, son of the Sun, in my book on The *Innermeaning of Bharatha and Bhagawatha.* The interpretation of the sayings of the sages in the Vedas is also found in the Puranas. Therefore the statement in the above Yajurveda Manthra is correct.

The Sun requires the help of the stars too, in addition to the moon's help. The Yujurveda Nakshathreshti Manthra says as follows.

सूर्योंगा अकामयत । नक्षत्राणां प्रतिष्ठास्यामिति । स एतगं सूर्याय नक्षत्रेभ्यश्चरुं निरवपत् । ततो वै स नक्षत्राणां प्रतिष्ठाभवत् ।

*Meaning* : The Sun desired the stars to remain fixed. For this purpose, he offered charu to the Sun and the stars. There upon the stars remained fixed.

Unlike the planets, the stars do not move. The stars are fixed in their constellations. By being fixed, they tie up and hold the universe. They also hold it by the triangular attraction. Since the Sun himself wanted the stars to remain fixed, the assistance of the stars is necessary for the motion of the Sun. By their energy, the stars push the planets enabling them to move forward. The moon who is the husband of the stars, also assist his wives (Stars) in the motion of the Sun and other

The fruits given by any planet are in accordance with the star in which it is situated. ***The stars should not be considered as sitting in silence like dolls. Stars render immense help to the universe.***

These considerations should not create in us the feeling that the Moon is superior to the Sun, or the Sun is superior to the Moon. The Westerners consider the Moon as a satellite, giving it a subsidiary position. The Indians are responding to this meekly. The Westerners are scientists outwardly. The Maharshis are scientists inwardly. The Maharshis have peeled out all that is contained in the universe, as one would peel out cotton. We must acquire the power to understand them. The greatness of the moon will be realised from other facts also. The moon is responsible (giver of) for the mother, the Sun for the father. *Mathaa poorva roopam, pithothara roopam Mathrubhyonamaha pithrubhyonamaha Mathrudevobhava Pithrudeuobhava.*

According to this Upanishadic statement. it was the Moon that first came into the world. Then the Sun came. The moon and sun are both divine beings. Our first salutations to the Mother Moon, and then to the father Sun. Both partake of the Supreme Being, and rule the world. Let therefore the Indians stop treating them with a difference.

Therefore the Sun has to traverse each of 12 constellations in a period of 30 days of lunar reckoning, and there is no alternative. The other planets too treverse the 12 constellations according to their respective speeds following the lunar time-reckoning. *On account of these reasons, the man-made solar year of 365 days now in vogue is not real.* God has not placed before us an inconsistent time-cycle for the universe.

The occurrence of 31 or 32 days in a month in the solar calandar, instead of 30 days uniformly is against the shastras and is false. 30 days in a month as in the lunar calendar is correct. These are testified by the principles of the Gayathri Manthra and the above statement from the Yajurveda. The following statement-of the Yajurveda expounds also the greatness of the 15 days of the bright fortnight and the 15 days of the dark fortnight of the month.

**(i) The names of the 15 days of the bright fortnight.**

संज्ञानं विज्ञानं प्रज्ञानं जानदभिजानात् । संकल्पमानं प्रकल्पमानमुपकल्पमा नमुपक्लृप्तं क्लृप्तम् । श्रेयोवसीय आयत् संभूतं भूतं ।

These are the names of lthe 15 days of the bright fortnight:-Samgnyana, Vignyana, Pragnyana, Janath, Abhijanath, Sankalpamana, Prakalpamana, Vupakalpamana, Vupakliptham, Kliptham, Shreya, Vaseeya, Aayath, Sambhootham, Bhootham.

**(ii) The names of the 15 days of the dark fortnight.**

प्रस्तुतं विष्टुतम् संस्तुतं कल्याणं विश्वरूपम् । शुक्रममृतं तेजस्वि तेजस्समिद्धम् । अरुणं भानुमन्मरीचिमदभितपत्तपस्वत् ।

These are the names of the 15 days of the dark fortnight: Prasthutha, Vishtutha, Samsthutha. Kalyana, Viswaroopa, Shukra, Amritha, Thejasvi, Thejas, Samiddh, Aruna, Bhanumath, Mareechimath, Abhitapath, Thapaswath.

These days carry with them important inner meanings, and therefore have received the above names at the

hands of the Maharshis. The meaning of the 15 days of the bright fortnight is in consonance with the development of Kala (luminosity) after the creation of the universe until it attains the all-pervading state. The meaning of the 15 days of the dark fortnight is in consonance with the decline of kala (luminosity) at the time of the dissolution of the universe. It is unnecessary to go into details here. The table given earlier in this chapter explains how the 15 days of the bright fortnight and the 15 days of the dark fortnight are all based on the Gayathri Manthra.

In conclusion the 15 days of the bright fortnight and the 15 days of the dark fortnight make up a month which contain 30 days only. The occurrence of 31, 32, or 29 days is against the sastras (vedic authority). It is also in contradiction of what we actually see, the actual measure of the interval between full moon and new moon, which is the time-reckoning ordained on us by Lord of the Universe, Iswara. There is also a further statement in the Yujurveda itself *'Dwaadasha massaatsamvathsarah'*, meaning that a year contains 12 months.

The solar reckoning now in vogue that a year contains 365 days is after the Westerners' claculations. India was under British domination for 200 years. It has to be said that Indian astrologers were enamoured of the British system of time-reckoning for their own personal ends, and have altered the intervals of the solar months. ***The Sankramanas (time of entry of the sun from one constellation to another) of the solar method are not visible. The month of 30 days is easily altered into one of 31 days or of 29 days. A book called 'Surya sidhanatha' can also be written to fit in with***

***this. But it is not possible to change the New Moo and Full Moon days, which are directly observabl There is no authority of the vedas to say that year has 365 days.***In olden times, an astrologer her and there would prepare the calendar, write it on paln leaves, keep it with him, and instruct the people. Thes astrologers have been misled to adopt the British systen of reckoning and change the calendar to 365 days With the advent of printing facilities, it is this altere calendar that has come into vogue all through India.

The Westerners write that each constellation contain 30 degrees, and therefore the 12 constellations in al contains 360 degrees. But instead of equating the 36 degrees into 360 days, they say that a year contain 365 days. On account of this difference, the movemen of the Sun through the 12 constellations gives ris to an inconsistent calculation. The Westerners also arriv at the figure of 365 days for a year by the revolutio of the earth. That means the earth is in a certai point today. To come back to this same point in th revolution, the Westerners say the earth will take 36 days. The earth, however, does not revolve round th Sun, nor can this revolution serve as a basis for th time-scale of the universe. Let the earth revolve a it likes, as many times as it likes. in any centr whatever. Let the Sun shine as he likes. This canno be the basis of the time-scale of the universe. ***Th day and night alone, taking place through the Sun is the evidence of the time-scale. The day, the fortnigh the full moon and the moon which are the development of the day caused by the moon are undoubtely direc evidences of the time-scale of the universe.***

Imitating the Westerners, our astrologers who converte the solar year into one of 365 days, tried to fit i

the lunar year into the solar, and have adjusted so that occasionallly the new moon coincides with a Sankramana (th day of the sun entering a constellation). The solar new year is the day following the Mesha Sankramana. This generally occurs in the month of Chaithra Masa. The Mesha Sankramana might have occured on the New Moon day (i.e. the last day) of Phalguna Masa. Then the first day of Chaitra Masa becomes the solar new year as also the lunar New year. This has been done in order to give prominence to the solar year. But as a matter of fact, the Lunar New Year falls on the first day of Aswayuja Masa which is also the day of the world creation and the first day of the New Yuga. Since this lunar New year has been shifted to the first day of Chaithra Masa, this occurs in the vicinity of the Mesha Sankramana.

Under the plea of adusting the lunar year to solar, an extra month called inter-calary month is added to the lunar year once in four years. This attachment of one month to the lunar year once in 4 years is against the shastras and against the laws of the Universal Lord Iswara. ***Man's attaching a period of one month, calling it an intercalary month, to the universe's time-scale which is based on the principles of the Gayathri Manthra and which is formed out of a flawless single stream of links consisting of the day, the fortnight, the full moon and the new moon, is something sad and unfortunate. The Law of Iswara Universal Lord does not permit any such adding or any attempt to divide and alter.***

Since the sun serves as a basis for the occurrence of day and night, the solar reckoning is included in

the bright and dark fortnight of the lunar year, the solar time is necessarily indicated. Taking the solar year as consisting of 365 days, is the only thing that is against the veda and against the Law of Iswara. Let them call it as the solar against the Law of Iswara. Let them call it is the solar year, or as in North India let them call it the Jupiter year (Baarhaspathyamaana) after the planet Jupiter, or similarly the year of Venus or Mercury or Mars. Let other countries have any time-scales of their own. ***If they are in consonance with the Iswara's ordained year of 360 days, then they are in conformity with the law of Iswara Lord of the Universe. If they are not, they are submerged in a false time-scale.***

**D) Which occured first in the universe-day or night?**

Which appeared first in the time-cycle of the universe? was it the night or moon-shine, or was it the day or sun-shine? The creation of the universe commences with Thamas as the principal element.

तमःप्रधानप्रकृते स्तद्भोगायेश्वराज्ञया ।
वियत्पवन तेजोंबुभूवोभूतानि जज्ञिरे ॥

This means that the universe covered by the five cardinal elements was created according to the Lord's order by nature containing Thamas as the prinicpal element. The qualities of Rajas and impure Sasthva may also be present, but the quality of Thamas is preponderant. When the universe was created, it was at first covered all over by the darkness of Thamas. Then by the Lord's Will, stars appeared. Darkness was dispelled to a small extent by the luminosity of the

stars. After some time, by Lord's will, the moon appearec Darkness was again dispelled to the extent possible by moon-shine. After sometime by the Lord's Wil the Sun arose and darkness was completely dispellec Ruthu Dharma of Sharadruthu commences with the daw of moon and the Ruthu dharma (seasonal effect) c Vasantha with the dawn of sun. As the moon dawn first the Ruthu Dharma belongs to Chandramana.

In the time-scale of the universe again, the sun-shin first disappears, and the darkness of Thamas sets in In this darkness, the moon will be shining for sometime Then moon-shine disappears, and then the stars toc disappear, and the Supreme Being is left alone.

Following this, these principles are to be found ir the diurnal time-scale too. It has been mentioned previosuly that the midnight corresponds to the existence of the Supreme Being all alone, that the creation of the Universe commences at midnight under the influence of Thamas, and by sunrise, the world's transaction commences. It being night time from midnight till sunrise, moon-shine or the lunar method is the first in the time-scale. Sunshine commences at sunrise, and disappears at sunset. Night again sets in, moon-shine will be present for some time, and then this too disappears, and the state of the Supreme Being arises. Moon shine is thus present both at the beginning and at the end, while sunshine is present in the interim period. If anybody opines that sunshine commenced at first in the universe, and then the darkness of night set in, he is ignorant of the Sasthras.

At the commencement of the creation of the universe, there was total darkness, and then moon shine only

appeared at first. Sun-shine appeared after sometime and therefore the lunar time-measurement is earlier than the solar. Therefore some time difference is necessarily present between lunar reckoning and solar reckoning. This is evident from chapter II also. It has been explained in chapter II that the Mahalaya New Moon of the month of Bhadrapada Masa corresponds to the final dissolution of universe, that the first day of the month of Aswayuja Masa is the New Year's Day of the Lunar year, and that the solar year commences when the sun rises in the constellation of Mesha after the moon has travelled from the month of Aswayuja till the month of Chaithra. Therefore the solar year and the lunar year cannot commence simultaneously. Some interval of time is necessarily present. The lunar year and the solar year cannot be made to coincide except at the time of the Deluge. The creation of the additional or intercalary month in the lunar year should therefore be set aside.

**(E) The important points of the 4th Chapter that Indians have to take to their tender Heart and rectify things according to the Maharshi's views.**

The salient points that we have to note in this Chapter are the following: (1) In the time-scale of the universe as ordained by Iswara the Lord of Universe, the month formed by the day, the fortnight, the full and new moons has 30 days, and 12 months have 360 days. This is definitely correct. (2) By whatever way man has created a year of 365 days, it is contrary to the Law of the Lord, and is therefore definitely incorrect. (3) The solar year too must contain 360 days only, like the lunar year. The unequal months of the solar year are a fabrication and a mistake. If the solar months

are altered so as to contain 30 days each, the mistak in the solar-time-reckoning will be set right, and ever thing will be correct. (4) Those following the luna time-reckoning must stop observing New Year Day o the first day of the month of Chaithra Masa, an must reckon their New Year Day on the first of th month of Aswayuja Masa, or the commencement o the Navaratri festival. This is proper and consisten with the sastras. (5) There will be no change of Ruthu dharma (seasonal effect) of Sharadruthu as it commences from the day of commencement of Asweeja Masa anc the Ruthu Dharma (seasonal effect) of Vasantha Ruthu commences from the day of commencement of Chaithra Masa. (6) The additional or intercalary month of the lunar year is against the law of Iswara and should definitely be rejected. (7) The 15 days of the bright half of the month from New Moon to full Moon, and the 15 days of the dark half from full Moon to the next new Moon have been called Bidige, Thadige, Chowthi, Panchami etc. These names are just after the numbers from one to fifteen. The word 'Thithi' follows these names e.g. Panchami Thithi, Sapthami Thithi etc. Thithi means as per Nighantu *"Thanyathe Shashti Ghatikabhirithi Thithihi thanu visthare"* extending over 60 ghatikas of time is called Thithi. Since the numeral is the important point, Thithi must terminate on the corresponding day. According to the Maharshi's a day comprises sixty ghatikas pertaining to that day alone. For instance Sapthami or Sapthami Thithi must commence and end on that day alone.

This is not being found in the Panchangas of the present time. One Thithi is found to spread over part of the next day or over part of the preceding day. This is quite incorrect and antagonistic to Iswara's Wheel

of Time. Iswara the Lord of the universe has organised full moon day, new moon day, 15 days of Suklapaksha and 15 days of Krishnapaksha. If men alter this they are certainly in the wrong side. It is unscientific, and as absurd as when we say that part of Monday spreads over Tuesday or over the previous Sunday. Consistency with Iswara's Wheel of Time is possible only when the Thithis coincide with the sixty ghatikas of the corresponding day alone. Let Indians see to this kindly and mend their Panchanga reckonings. (8) It is found that the durations of the Nakshatras and planets are given different figures in different panchangas. This seriously affects the predicitions of horocope. In Iswara's Wheel of Time, the durations of Nakshatras and planets should be the same everywhere. Rectification is necessary in this regard.

It is hoped that the Indians will take into their minds the opinions of the Maharshis based on facts, and reject all unshasthraic opinions which have become prevalent all over India from the time of the British rule or earlier.

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## CHAPTER V

### (A) An examination of the functions of the nine planets according to the concepts of Adhidaiva, Adhibhutha and Adhyathma Treated in the Bhagawad Githa.

The Supreme Power (Parashakthi) divides Herself for the purpose of creation, maintenance and dissolution of the universe into the qualities of Sathva, Rajas and Thamas, but She remains in pure divine Sathvic quality

and manifests herself as seven mother's powers. The Rajoguna is the planet Rahu (moon's ascending node), the Thamoguna is the planet Kethu (the descending node). These planets which partake of the qualities of Rajas and Thamas belong to the power of Avidya (ignorance) hence they are demonic. The other seven planets partake of the power of vidya (pure sathvic) and therefore are divine. The powers of vidya and Avidya are antagonistic. Nevertheless they combine in order to conduct the affairs of the world.

The Supreme Power (Parashakthi) residing in pure Sasthvaguna is also called the Iswari. In association with Iswara the Lord, and through the nine planets she first of all evolves the universe, made up of the five cardinal elements 'Panchabhutha'. At the commencement of the creation, the nine planets are in the form of energy, and by the time the work of creation is completed, they receive visible luminous forms. They are Sun, Moon, Jupiter. Venus, Mars, Saturn and other stars that we see. According to the authority of Thaittiriyopanishath *'Agnihpoorva roopam Adhithyaruthara-roopam'* the primary form of the Sun is fire. by the time that the creative work is complete the solar globe is formed. At the time of dissolution he reverts into fire. In the final withdrawal all the planets revert into energy form and merge into Parashakthi (Supreme Power).

The universe once created, remains in existence for a limited time after which it is destroyed. This is the Lord's Will. Time is reckoned, commencing with man's day, month, year etc. followed by the time of the devathas, subsequently the four yugas. culminating in the day and night of fourfaced Brahma. ***As long as the world is in extistence, the Lord lends authority to the nine planets to administer its affairs.***

We explain here the word 'Gochara'. Go Means broadly the universe, and individually the bodies of living beings. 'Chakra' is motion. Hence the word 'Gochara' is an astronomical term to denote the motions of the planets in the universe. In particular, the movements of men and of animals in the affairs of their lives are also called gochara.

The actual functions of the nine planets during the existence of the universe will be examined in relation to the terms. *Adhidaiva Adhibhutha and Adhyathma* propounded in chapter VIII of the Bhagawad Githa. Adhidaiva means the Iswara chaithanya in conjunction with Iswari Power. Adhibhootha is the universe made up of the cardinal elements. Adhyathma is the Jeevatma (the self living beings).

The universe itself is the adhibutha for the Lord, (Iswara) in other words, it is His body., When the universe is contemplated as the Lord's body, He is called the Viraat-purusha-the All-pervading.

Adhyathma is the self. There ia a self in all living beings. This self receives a physical body according to the being's nature. Since every being has a body, every self has an Adhibhootha. The Lord also has an adhibhootha. The Lord's adhibhootha (body) is the huge universe and is called Brahmaanda. The self's Beings adhibhootha is a miniature of the world which may be called the Pindaanda. According to the Upanishadic statement *'Brahmaandam chaiva pindaandam'* every element present in the universe is present also in every physical body. Therefore the elements (Amsa) of the planets are in every one of us.

In accordance with the Lord's Law of creation, and determined by the past deeds of the being who is about to take his birth, the elements (Amsa) of the nine planets supply to him his body in the womb. After being born, man will undergo his tasks till his death. With regard to them let us understand the mutual relations between the ***Adhyatma*** (individual self) the ***Adhibhautika,*** self's body and the ***Adhidaiva*** Lord of Universe as also the ***Adhibhauthika*** or body of the Lord.

The movement of the stars and planets as depicted in the calendar (Panchanga) is the adhidaivika or divine element. In this divine movement, the positions of the stars and planets and the constellations in which they are situated at the time of the birth of the child will be depicted in the child's horoscope. After the child's birth the elements of the nine planets will be instrumental in shaping the destinies of the child. ***It must not be understood that the Universal planets directly come and sit in the horoscope. If this were so, the very movement of the universe would be stultified.***

Just as a machine contains several parts, the Lagna and the elements of the planets constitute the parts of the machine called the child, and the positions of these parts are given by the respective constellations. The horoscope is a machine and will be in existence from birth to death.

Once a machine is constructed, we must know the work that it will perform. let us then understand what cause the pleasures and miseries in an ilndividual's life.

These are definitely not the results of the motions of the Adhidaivic (Iswara's) planetary elements, nor of the motions of the planets as depicted in the Panchanga. The karma i.e. the deeds of the past lives will account for the pleasures and miseries that one has to undergo in this life. This Karma will be determined from birth till death in accordance with the stellar periods (Dasa Bhukthi) of the planets as specified by Maharshi Parashara. The Rulers of the Dasa, Bhukthi. Antharbhukthi, and Aantharrantara bhukthi will follow the position of the planets concerned and supply to the person the events which correspond to his past Karma.

We have said that the horoscope is a machine, and that it is worked by the Dasa Bhukthi as described by Parashara Mahrshi. The machine is started, i.e. the child's life begins by the Moon which controls the mind. The moon cause the child to begin his life (i.e. to begin breathing) through the planet that rules the star in which the moon is situated. The child's life commences with the period (dasa) of this planet. After this period is over, the periods (dasas) of the other planets will decide the destinies for the rest of the life.

In brief, the mind at the source of action is the lord who makes the child start his breathing and work through his organs. This fits in nicely with what has been explained above. So, readers can see for themselves how aptly the astrological statement given by Maharshi Parashara fits in with Vedanthic Philosophy.

The adhidavic motion (the motions of the planets as depicted in the Panchanga) is of the nature of Iswara. we say that it is this motion which controls

the living being's Karma, leading to his plesures and sorrows, it would tantamount to saying that the adhidaivic or divine Lord, of Universe undergoes these pleasures and sorrows. This is not so. The Lord does not undergo pleasures and sorrows. These involve the living beings only. This is set forth clearly in the following statement of the Mundakopanishat.

द्वासुपर्णा सयुजा सखाया समानं वृक्षं परिपस्वजाते।
तयोरन्यः पिप्पलंस्वाद्वत्तयनश्नन्यो अभिचाकशीति॥

*Meaning* : In the chaithanya (life), two birds of equal status are friends of each other and sitting on the same tree. One bird is eating its delicious fruit. The other bird is silently watching his friend, without eating any fruit.

The tree here is the universe. The birds on the tree are Iswara (the Lord) and Jeeva (the Soul). In status of Chaithanya they are equal and they are friends. The bird that is eating the delicious fruit is the Jeeva (soul). It is he who experiences the fruits of the world in the form of happiness and sorrow. The bird which does not eat the fruit and is silently watching the other bird is Iswara (the Lord). He is the silent witness. Sri Sankaracharya has confirmed this in his Bhashya.

The task of creation belongs wholly to the Lord of Universe, while the affairs leading to happiness and misery belong to Jiva (soul) as the following vedilc stastement testifies.

ईक्षणादि प्रवेशान्ता सुपिरीसेन कल्पित ।
जाग्रदादि विमोक्षन्त संसारो जीवकल्पितः ।

Both at the time of creation of the universe and at the time when the child's body is created in the mother's womb, a congregation of the five cardinal elements take place. At this time, there will be no happiness or sorrow. There is none to experience these. As stated in Garbhopanishath *"Sapthame mase jeeva samyuktho bhavathi"* The Jiva enters the newly created body in the seventh month, even as a man enters his newly built residence.

Therefore the adidailvic motion (the motion of the universal planets) does not control the Karma leading to the happiness and sorrows of the jeeva (soul). This Karma is controlled by the star-periods as given by Parashara Maharshi and it is this motion that the jeeva (soul) can observe.

The horoscope at the time of birth indicates the completion of the process of creation and lays the foundation to the transactions that take place from birth till death. All these statements apply not only to men but to every being in the universe. The affairs of animals are controlled by the Dasha and Bhuktis of the planets, and cannot be understood by us. Lord only knows. The Maharshis may have been silent here, feeling that this knowledge will not be profitable to man.

The world that has been created must stay on till its dissolution. The living beings must exist within the world, and not aloof from it. ***What will then be the functions of the Adhidaivic motion (the motions of the planets during the period of existence of the world.*** Let us briefly understand the relation of these motions and the individual beings with their bodies.

On account of this Adhidaivic motion, the Sun gives light to the world during day-time, moon and stars shine during the night. The six seasons Vasantha, Grishma, Varsha, sharasth, Hemantha and Shisira occur by rotaion in the cycle of time till the end. The seasonal effects which occur on account of Adhidavic motion may sometimes be moderate and sometimes severe. When moderate, things will be peasant and men will be happy. When severe, the body will be affected by ill-health and other troubles, and people will suffer. It is through the body that the effects of the season are felt.

People suffering from fits will be subject to them particularly at new moon, Sankramana (sun's entry into a constellation); eclipses and the like. This is because at such times there will be slight perturbations in the motion of the planets, which will spread throught the atmosphere by means of electrical waves. Those who are unable to endure these disturbed motions will suffer from fits. Thereby the body is troubled, and owing to that man suffers.

The Adhidaivic motion (the motions of the planets as described so far produces happiness and sorrow to the living being's mind through his body only but it does not cause happiness or misery to his mind directly. But the sins and good deeds of his past lives that he has to experience in his present life enter straight into his mind causing happiness or sorrow. Internal agony of the mind without the body being influenced illustrates this point. Once the mind is thus perturbed the troble spreads to the body and causes illness, difficulties and so on.

We shall discuss this further. From 1939, there was a terrific world war for a period of 5 or 6 years. This cannot be said to be concerned with adhyathma (the individual soul). It is concerned with adhidaivic (divine) motion only in which, some planets were antagonistically placed. Several lakhs of people died in this war and many millions were involved in distress. The lives of the lakhs of people who died were not completed as they should according to their horoscopes. The Adhidaivic (divine) motion has the power to cause death enmasse. The cases of violent earthquakes and cyclones are similar examples.

The Adhidaivic motion can submerge at the time of deluge many lands under water, can lift other areas above water, can kill most men and animals, but spare a few.

In the great dissolution living beings in the universe are killed, and their subtle bodies are immersed in Thamas according to the vedic statement

पदवी पूर्वं पुण्यानां लिख्यते जन्म पत्रिका.

*(thama aaseeth, thamasaa guudhamagre)*

The five cardinal elements are destroyed and coverted into energy. The nine divine planets cast off their forms, become submerged in the Supreme power (Parashkthi) and ultimately obtain the state of the Supreme Being. Lord Sri Krishna declares about the great dissolution in the Uttara Geeta as follows;

'The earth which constitutes the universe melts and becomes water. The water is absorbed by fire, the fire is swallowed by air, air is swallowed by space,

which in turn is swallowed by the mind. The mind, the intellect, the ego and thought are submerged in the kshetrajna or the Aham knowledge form of the Supreme Power Parashakthi. The Parashaskti is finally submerged in the Supreme Being.

To sum up the Adhidaivic planets dissolve the universe even as they build it up, and cause it to become again one with the Supreme Power or Parashakthi.

### (B) Concord between horoscopes, combination of friendly planets in relation to the internal quartette.

The horoscopes of a prospective couple of bride and bridegroom are taken to an astrologer in order to find out whether there is concord (agreement) between them. The astrologer will reply that 10 combinations out of 12 are favourable, giving 32 marks out of a maximum of 36, and therefore the horoscopes are in excellent agreement, and the marriage could be celebrated. Otherwise if the number of favourable combinations and the marks secured is small, he will say that the horoscopes do not agree. The agreement between horoscopes resembles the passing of an examination.

In spite of good agreement between the horoscopes, the boy and the girl may not like each other, or the proposed connection may break off on account of other reasons. People then say that destiny is unfavourable to the combination although the horoscopes agree. This would suggest that destiny is more important than the pronouncement of astrology commending the marriage, and therefore astrology itself is useless. The Question then naturally arises: why shoud we not cast of astrology?.

Those who understand astrology as leading to spiritual knowledge will receive its benefits. But even to those who are concerned with worldly benefits, astrology should impart the facts about worldly affairs, otherwilse astrology will not deserve its name. If astrology is unable to affirm that a certain boy will be the husband of a certain girl, how is it entitled to its name?.

Let us briefly explain the true meaning of statement that two horoscopes are in concord. *"Jatha means'*to be born. The Divine Rule will have decided that a certain boy is to be the husband of a certain girl, in the light of the good or bad deeds done by them, their indebtedness or otherwise, in their past lives. Accordingly, they take their births now and unite. This is the significance of the concord of their horoscopes.

Not only in human beings, but in the animal kingdom too, the male and the female combine and form couples. We see in our houses the male and the female sparrow becoming a couple, and building their nest. In all living beings, God will have ordained that a certain male is the husband of a certain female. They take their births accordingly and the divine rule operates.

This power of the Lord directing that the male and female combine to form a couple, according to their past deeds is wonderful, but cannot be perceived or understood by the ignorant. There is a common saying *"Rinaanubandha roopena pashupathnee suthaalayaah"* which means to receive or to pay of one's debt to another, relations arise as husband, wife, sons and daughters etc., according to the magnitudes of the debts.

Astrology will specify that a girl will have as her husband a boy belonging to a specified town and bearing

a specified name, and that the marriage is to take place on a specified date. ***He who can truthfully enlighten us to this effect is a true astrologer.***Such astrology which is an adjunct to the (vedanga) Vedas does not belong to any one community. It is a universal science.

We shall briefly dwell on some unshastric matter relatring to the grahamaithrakoota (friendly combination of planets).

If the Lords of the constellations wherin the moon is situated in the horoscopes of the boy and the girl are friendly, the say that there exists a friendly combination of planets. The boy and the girl will when be expected to be loving each other. If the Lords of the above constellations are unfriendly, the boy and the girl will be expected to live indiscordantly.

But this would mean thast the moon hands over to the lord of the constellations in which he is situated all his rights and goodwill, and stays there as a powerless slave. Any planet while in the house of another planet naturally follows that planet to some extent, and thereafter gives results according to its own natural power and qualities, and hence does not give away its rights altogether, in the matter friendly combination of planets. If he did so it would be equivalent to handing over his full rights to the lord of the constellation in which he is present, whether this planet is or is not with him in that constellation.

Should the moon not then similarly hand over his full rights to the planet which is the Lord of the star in which he is situated? Is this not equally jus

other than the Lord of the constellation, in conjunction with the moon. Is it not proper then for the moon to distribute his power to all the planets with him? The answer should be Yes! So if the friendly combination of planets is to be meaningful not mearly the Lord of the constellations but also the Lord of the star and other planets in conjuction with the moon should be considered with regard to their mutual friendships and enemities. Then this becomes a diffcult and unwieldy process.

The irrelevancy and the unscientific nature of this affair does not stop here. In astrology, the moon has portfolio over the mind while Jupiter has portfolio over (Budhi) intellect. ***Therefore in horoscopes, the Moon is considered as the mind.***Those who promulgated the kutas and marks system have considered friendship and enemity as the reaction of the mind and have placed the moon in the place of the mind.

But is enemity or friendship the result of the mind's reaction? It is not. Within our subtle body there is an internal motive force, called the Anthakarana. According to the nature of the work, this is in four parts. Buddhi, Manas, Ahankara and Cittha. Of these, the buddhi or gnyana is most important. Its function is to know and to discriminate. The mind is kriyasakti and works through organs. The Ahankara's (ego) function is to place one's own self above everything. The chittha (memory) works for selfishness. The Buddhi belongs to gnyana (knowledge) the mind to action, the ego to desire. The Buddhi first tries to be information about the matter on hand, and is closely followed by the desire wrought with ego. If this desire is meant to be fulfilled, then the Buddhi follows it and seeks the help of the mind for taking action. The mind works through the organs.

Happiness or sorrow, enemity or friendship are not therefore attached to the mind but are in the form of Buddhi connected with ego only. Just as one pines in himself, so also are friendship and enemity wholly within the ego. They are not attached to the mind. These facts will be substantiated below. The Mahopanishat says:

अहंकारो विनिर्णेता कळंकी बुद्धिरुच्यते ।
बुद्धिसंकल्पिताकारा प्रयाति मनसास्पदं ।
मनोघन विकल्पंतु गच्छतींद्रिय तांशनैः ।

Meaning: The intellect (Buddhi) becomes polluted by the desire caused by ego. Then the Buddhi (jnayna) approaches the mind in order to procure the desired object in action. The highly oscillating mind slowly turns towards the organs for necessary action.

In consonance with this Upanishadic statement, Sri Shankaracharya says in *Viveka Chudamani:*

अहंकारस्सविज्ञेय कर्ताभोक्ताभिमान्ययं ।
विषयाणामनुकूलै सुखीदुःखी विपर्ययी ॥

*Meaning* : The pride that 'I am doing', 'I am enjoying' is to be understood as ego. One calls himself happy if his desires are fulfilled, and unhappy otherwise.

Therefore happiness or sorrow, frindship or enmity is not related to the mind. It is directly associated with ego as is clearly borne out by the above reference to the Upanishads and to Sri Shankara Bhagawathpadacharya. The Vivekachudamani uses the words Sankalpa and

vikalpa i.e. Proposal and disposal in relation to the mind. The intellect (Buddhi) first proposes a certain course of action and then the mind (manas) takes this up and quickly poceeds to have it carried out through the organs. This is the 'disposal' quality of the mind. Further authoritative statements about the nature of the mind are given below.

Lord Sri Krishna says in the Bhagawadgitha (1) That the mind follows the organs of action. (2) That the mind is unsteady. The Varahopanishath says 'Unsteadiness is a characteristic feature of mercury and of the mind'. For all distortions, the Budhi alone is instrumental, as the following stastement of Sri Shankara Bahgawat padacharya in the Vivekachudamani testifies:

कर्तृत्व भोक्तृत्व खलत्व मत्तता ।
जडत्व बद्धत्व विमुक्ततादयः ।
बुद्धेर्विकल्पा नतुसंतिवस्तुतः ।
स्वस्मिन् परे ब्रह्मणि केवलेद्वये ।

*Meaning* : For the act of doing, for the act of enjoying, for the wickedness for the attachmant and for the release from the the bondage of ignorance, the Buddhi is only responsible.

***These authorities put forward that friendship and enemity are features of the ego and the Buddhi and not of the mind.***When the ego and the Buddhi desire friendship, the mind acts accordingly through the organs of action. If they desire enemity and want to kill the enemy, the mind will have him killed through the organs. The science of Vedantha has described vividly the functions of things in the body, comparing them to peeling out cotton.

**C: An Examination of Gochara (results of planetary motion) in relation to the constellation of the moon at birth (Chandra Rasi)**

The constellation containing the moon in the horoscope is called the 'birth-constellation'. At any time during one's life, astrologers give predictions according to the numbers of the houses counted from the birth-constellation containing the several planets. Saturn and Jupiter are considered to be of great importance in this connection. Calendar (Panchangas) and newspapers publish results of these planetary motions and give predictions by month, by week, and by day.

We have descrilbed so far the sources from which the nine planets draw their powers, and the Adhidaivic (Iswara's) motion which is divine .in its nature, as also the motion of the Adhyathma or soul. On this basis the results of gochara defined above measured from the birth-constellation is false and unshastraic. We shall explain this below:

(1) As an example, let us consider the statement. Mesha is the birth-constellation of a certain individual. It is now affected by a 7 1/2 year torture by Saturn, and so bad results have to be endured during this period. Now there are thousands of people whose birth-constellation is Mesha. If this science of gochara is true, all these people should suffer to the same extent, without exception. But it will not be so. Out of ten such persons, eight or nine will be happy, without experiencing anything untowardly on bad. This is the result of Dasaa-bhukthi planetary configurations. If one or two out of the ten experience something

their Dasaa-bhukthi are bad, not on account of the birth-constellation gochara. When all people of a particular birth-constellation do not experience ills uniformly, it follows that prediction by (Chandra Rasi) birth-constellation gochara is unshastraic.

(2) The author of this go-chaara system has inaugurated this system giving paramount importance to the moon. The moon controls the mind. On the assumption that it is the mind that experiences happiness and sorrow, they predict good or bad effects according to the positions of the planets among the constellations, counted from the moon. But we have explained in the previous sub chapter on the basis of statements from the upanishads, from the Lord's Bhagawadgitha, and from the works of Sri Shankaracharya that happiness and sorrow, friendship and enmity ***are not related to the mind,*** but to the Buddhi and ego in the internal movtive force Antthahkarana. This discussion based on authority shows that the gochaara system of prediction counting from the birth-constellation. ***is irrelvant and unshasthraic like an up-rooted tree, in the absence of true discrimination of Buddhi, mind, ego and Chitha.***

*(3) A system is also in vogue where the gochaara results are predicted from the constellation containing the sun instead of the moon. The Jeevathma (soul) transcends the Buddhi and the mind. Therefore the birth-constellation is considered as the constellation containing the sun that controls the Athma or self, and the gochaara results are predicted accordingly. The self (Jeevathma) directs action but is unattached. It does not experience happiness or sorrow.* This has been substantiated by the statement *'Karthrutwa Bhokthrutwa'* While discussing the friendly combination of planets.

Therefore predictions according to the sun's constellation are just as unshastraic and untrue as those made according to the moon's constellation.

Since the Buddhi is the principal medimum for experiencing happiness and sorrow, some one may think of evolving in the future a system of predicting the fruits of gochaara taking the birth-constellation as the one where Jupiter who controls the intellect, is situated. Newspapers sometimes give the fruits of gochaara from Lagna. All these concepts are equally unshastraic and untrue. The reader is referred to item (8) below.

(4)Those who predict the fruits of Gochaara from the birth-constellation (Chandra Rasi) depends on the motions of the planets as given in the (Panchanga) calendar. In their opinion, the motions of the planets decide the destinies of all living beings by way of happiness and sorrow. This is not appropriate. ***We have all along explanied that the motion of the planets given in the (Panchanga) Calender is Adhidaivic motion pertaining to the Lord of Universe.*** Saying that this Adhidaivic motion is responsible for the happiness and sorrow of all living beings, will tantamount to saying that the Lord experiences this happiness and sorrow. To experience these, He would require organs and a physical body. The Lord does not experience happiness or sorrow.

(5) If, as these people opinc, the motions of the planets i.e. the Adhidaivic motion is to directly work in man's internal motive force, man should be free from happiness and sorrow, and be as permanent as the Lord Himself, without births and deaths. This is absurd.

(6) Under the system of predicting fruits according to gochaara measured from the birth-constellation, an individual is subjected to (1) the happiness and misery of the gochara measured from the moon and (2) from the sun, and (3) according to the Dasa Bhukthi periods given by Parashara Maharshi which are responsible for the happiness and misery to be experienced according to the deeds in previous lives. To these three must be added (4) the happiness and misery caused by seasonal variations which are the result of Adhidaivic planet's motion. The individual becomes subject to the effects of these four circumstances, which often work in contrary directions. The dasaabhukties (stellar periods) draw the individual towards happiness. The fruits of gochaara measured from the moon and from the Sun draw him to unhappiness. ***Now what is the science that determines which is the greater force of these two?***

God has not given scope to these complications. (1) The individual being of course, *a creature of this world, must perforce experience the comforts and discomforts arising out of the seasonal variations. (2) Over and above this, the happiness and sorrow that he encounters in this life are those governed by the stellar periods (Dasa Bhukthi). Only these two are real. The fruits of gochaara according to the constellations of the moon and the sun are not ordained by God and therefore should be dismissed.*

(7) Details about the happiness and sorrow to be experienced in this way are depicted in the form of lines in the hands of the individual. Palmistry also is astrology and is in consonance with the fruits indicated by the stellar periods of parashara Maharshi. This may be checked and confirmed by anybody. While there

is agreement between the predictions, according to Dasa Bhukthi Periods and those of palmistry, ***there is no agreement at all between palmistry and the predictions according to gochara measured from the positions of the Sun and the Moon.***This being a result of direct verification, one can safely assert that the prediction of fruits of gochaara measured from the constellations of the sun and the moon is incorrect.

(8) Within our physical body exists a subtle body which carries (1) the energy of the five organs of action, the energy of the five organs of sense, (3) the energy of the Pancha Pranas or five life force, (4) the energy of the five cardinal elements, (5) internal instrument Anthkarana (consisting of Buddhi, manas, ahamkara, chitta), (6) Avidya (ignorance) (7) desires. and (8) actions. These eight go to form the subtle body. This is on the basis of Shankaracharya's statement in *Vivekachudamani. Vaagaadipancha shrauanaadi pancha praanaadipancha bhramukhaani pancha-buddhyaadhya vidyaapicha kaama karmani puryashtakam sookshma shareeramaahuh.*

The work Kaama in this stanza refers to the desires of past birth to be fulfilled in the present birth. The word Karma refers to the matured desires of the past lives to be experienced in action in the present life.

At the lower end of the spinal cord of the physical body, there is the Muladhara chakra. It contains in form of static energy all the pleasures and pains that we are to experience in this life, either defacto or desires which remain unfulfilled. When the child is

born, the moon first makes him breathe according to the Lord of the star in which the moon is present (Janma Nakshthra) at birth. The period (Dasa) of this star-Ruler immediately commences. The Rulers of the Dasah. bhukti, antarbhukti and antarantara bhukti generate the relevant matters present in the form of energy in the Muladhara chakra. The matters so generated enter the buddhi in the brain region through the solar nerve (Pingala Nadi).

Just as a flower exists primarily in the form of energy in the seed. gradually blossoms and disperses fragrance, so also is displayed the thought forces lying as latent energy in the Muladhara Chakra soon as it reaches the Buddhi, becomes patent and spreads out in the form of material knowledge. Matters which reach the Buddhi according to the force of the Dasha bhukthi may be spreading out only as unfulfilled desire and resolution, or may combine with the mind and function concretely through the organs of action. Helps and benefits will accrue according to the dasha, bhukti and the bhava of the horoscope. During the period of wakefulness and also during dreams, the lords of the Dasha and bhukti will continually bringing forth matters for the Buddhi. The thoughts that come forward continuously to the Buddhi is being experiences by all.

The thought forces which come to the Buddhi spreads out and expanding in the form of desire and resolution. The desire for progress of the works also lies in the inner motive force anthahkarana. With a change of the dasha and bhukti our desires and resolutions also undergo changes. The desires and objects of progress of work

performed do not disappear. They take the form of energy, reach the Muladhara Chakra through the lunar nerve and form the seed power of transactions during the next life. It is the lords of the dasha and bhukti who convert into energy the unfulfilled thoughts that remain in the Buddhi which are to form the seed for the next life, bringing it to the Muladhara Chakra through the lunar nerve. The elements (Amsa) of the nine planets within us should not be understood to make us perform worldly actions only. It is they that work leading towards Liberation of the worldly bondage.

Why should thought forces pertaining to bad and good deeds experienced in this life, stay in the Muladhara Chakra? Why should they reach the Buddhi through the solar nerve (Pingala Nadi) only? To become the seed for the transactions of the next life. why should they travel through the lunar, nerrve (Ida Nadi) only?* The astrological explanations given by Maharshi Parashara substantiated with authoritative statements from Vedantha and Yoga shasthra would make up a big treatise by itself. This is not the author's object for the present. The author's first aim is to explain with authoritative quotaions how good and bad actions done in this life from birth till death are already present in the subtle body even at the time of birth, and next to set forth how the lords of the stellar dasha and bhukti work out the affairs leading to happiness and sorrow.

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* Full details on this subject can be found in the book "sree Kundalini Sakthi-Serpant Power by the same author.

A second object is to examine whether it is possible or not for the planets in the universe to directly combine in anyway with matters inside our body and also carryout the actions of gocharas, relating to the constellations of the moon and the sun.

By the grace of the Sadguru the author has published previously four volumes, In "The inner essence of the Ramayana", the personages occurring in the Ramayana have been assigned possitions in our body, as also the various places occuring in the Ramayana, and the story is translated in terms of the functions of the body. Similarly, the story and personages occurring in the Mahabharatha and Bhagawatha are referred to matters in our body, in the volume "The inner essence of the Bharata and the Bhagawatha".

The matters set forth in the present volume too are based on the same experiences as those in the above volumes.

In one word, it is impossible for the nine planets of the universe to combine with any elements of our body. When a horoscope is written out, the invocatory stanza at the top contains the words.

*Padavee poorva panyaanaam likhyathe janma pathrika.*

***This means that the horoscope sets forth the prospects to be experienced in this life according to the good and bad deeds of the previous life.*** This is consistent with our statement that the good and bad deeds whose fruits we are to experience in this life are present in the form of energy inside our subtle body, and the lords of the stellar period (Dasa Bhukthi) work

out these fruits. If this is the case, to say that the nine planets of the universe which are of divine origin force on our heads the fruits of gochara artificially created by the constellations of the Sun and moon that are quite unconnected with us is sheer foolishness. The gocharas indicated by the constellations of the Sun and Moon are not those to be experienced by us according to our bad and good deeds.

The gross and subtle bodies of ours are made up of several elements (Amsa) of universe-the elements of earth, water, heat, air, eather; elements of Devathas of universal as energies of sense and actional organs; the elements of the universal five life forces as five life forces (Prana)! elements of Rajoguna and Thamaguna are in us. The Amsa (elements) of pure blissful 'I' knowledge (Iswari) of universe and the Amsa of supreme being Parabrahma as reflected Chithanya are in us.

Similarly the elements of divine nine planets (Navagrahas) of universe are in all beings including men. The divine nine planets are controlling and adminstrating the universe as per mandate of the Lord Iswara. The elements of the nine planets as ordined by Iswara are controlling and administrating in us in accordance with our past deeds (Karma). The Divine nine planets therefore will not work directly in us.

Let us see the consequences, if the gocharas of the planets of the universe act in us also. Matters pertaining to happiness or sorrow, gain or loss cannot take place without our Buddhi experincing them. If our Buddhi experiences the forces of the planets of the universe, the body dies as soon as this happens These forces are wonderful. They may be compared to the ocean.

The forces of the elements (Amsa) of the nine planets that are present in the human body will have to be compared to a single drop of the ocean's water. People die when the Sun's heat increases just a little or when the cold intensifies a little. When such is the case, if the forces of the planets of the universe impinge on us directly, death is certain. ***Let the reader grasp this clearly.***

To conclude, a confused mixture of the principles of the planets of the universe and of their elements in the human body, and a lot of imaginative speculation has resulted in the creation of the gocharas as derived from the constellations of Sun and Moon. This error has remained uncorrected. The discussions under this item (8) confirm the conclusions of the previous seven items.

This whole discussion and the principles that have been set forth form the beginning resulting in the following important facts:

*Lord has placed in the bodies of all beings elements (Amsa) of the universal planets. The planets in the birth-constellation and the other constellations exist in the form of the body itself. Happiness and misery due to deeds in past lives have to be experienced from birth to death as a result of the constellation bhavas and are governed by the stellar (Dash bhukthi) periods as given by Sri Parashara Maharshi. The chara of the nine planets of the universe have nothing to do here.*

*Furher, it is God's Will that in addition to the happiness and misery resulting from his past deeds, man should*

*also experience the consequences of the motions of the divine-born planets of the universe which result in the comforts and the discomforts of seasonal variations (Ruthudharma). The predictions according to the day, week, month, and year said to arise from the positions of Sun and Moon are contrary to the Lord's Will and to the truths of astrology. They are false and should be rejected.*

**(D) The predictions of Astrology**

Astrology illuminates light inwards and also outwards. It gives inward divine light and conveys light to external matters. The divine light shed by astrology has been discussed in the first chapter where the subject is correlated to the Gayatri Mantra. In addition to this, astrology spreads light on all the objects and beings of the world. This means that astrology embodies infinite knowledge according to vedic statement *'Anantaa vai veddah'* As astrology embodies infinite knowledge it necessarily affairs must be able to tell about the affairs of man. To make manifest the happiness and sorrow which derive from man's past deeds and to call them into actuality is due to the elements of the nine planets that are present in man.

Astrological predictions based on the discretion of the intellect end in confusion and contradictions and truth does not shine forth. Matters brought to light through inner eye will only be correct. This inward knowledge is solely accessible to those who are unselfish, pure in thought, word and deed who are always engrossed in good actions, and receive Divine Grace as fruit of their meditation. Such persons possess the inner eye emanating from Divine Glory, and hence can

understand and inform others correctly about past, present and future.

As man possesses the eye of divine knowledge, he can just as well possess the eye of demoniac knowledge. The eye of divine knowledge belongs to pure sattvic quality. The eye of demoniac knowledge is of Rajasic and Tamasic origin. When partakes of demoniac nature, its nature is excitable or sluggish. One is of vedic orgin and the other is Thantric. One is right handed, the other is left handed. The eye of divine knwledge is bestowed on man by the sun, moon, Jupiter and Mercury. The eye of demoniac knowledge is bestowed by Rahu and Ketu which are of the Rajasic and Tasmasic qualities.

When the eye of demoniac knowledge opens, man behaves as if some manifestation falls on him. When the eye of divine knowledge opens, no power overtakes him. He enjoys pure blissful inner eye. To the eye of demoniac knowledge all past events become visible, but not the future events. Happiness and misery experienced on account of our deeds in past lives as are in energy form in the Muladhara chakra. Matters contained herein burst forth from time to time to join our Buddhi and we experience them both in knowledge and action. As these matters are in knowledge and action they will be called as patent. Such patent matters reach the eye of demonical knowledge. The latent matters contained in enegy form will not appear to the eye of demonical knowledge.

Sorceres, Prophysers and many other posses the eye of demonical knowledge. There are books called Nadi granthas (Budhanadi, shukranadi) which contain stuff

coming from demoniacal knowledge, not from divine knowledge. Those books convey accurate accounts about the past and hence mislead people. Prophesies about the future will not turn out correct. They abound in statements that Iswara told this and that to Paravathi. Shanmukha told this and that to Ganapathy, and so on. They are all fabrications of the demoniac manifestations. Neither Iswara nor Shanmukha nor any of lthe Gods figures at all in the matter. Under demoniac manifestation, something here and there may turn out correct, but the rest will all be incoherent.

*Astrological works based on the eye of demonical knowledge and upon the calculations of the intellect are growing profusely. These writings are quite inconsistent with the authority of the sastras. On the other hand the revered Maharshi Parashara has spoken from divine wisdom. His astrological statements conform beautifully with the Origin, maintenance and dissolution of the universe and with the principles of the thories of Karma (action), gnyana and yoga. These gem-like elucidations have been expounded in the first chapter. Astrologers should take Maharshi Parashara's statement as authority, gain his divine wisdom, and then make their predictions.*

*Inner divine eye leads to worldly happiness and to bliss in the life beyond. Every one must strive hard to obtain it.*

We conclude by offering our prostration at the feet of Maharshi Parashara and at the feet of Mother Sri Gayathri Devi.

* * *

**FIRST: Increasing Kala or luminosity. This is applicable to Sukla Paksha (the bright fortnight), and the first ha**

| The Muhurthas from noon to midnight | 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|---|
| The thithis of the first fortnight (bright half of the month) | Padya | Bi | tha | chow | panc | sha |
| Swaras (tones) | ri | ri | ri | ga | ga | ga |
| Seasons | | Vasantha | | | Greeshma | |
| Sri Gayathri Manthra | | | Savithuh | | | V |

**SECOND: Decreasing kala or luminosity. This is applicable t Krishna Paksha (the dark fornight) and the second**

| The Muhurthas from noon to Midnight | 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|---|
| The thithis (of the second fortnight (dark half of the month) | Padya | Bi | tha | chow | panc | sha |
| Swaras (tones) | ri | ri | ri | ga | ga | ga |
| Seasons | | Vasantha | | | Greeshma | |
| Sri Gayathri Manthra | | | dheemahi | | | d |

**15 muhurthas from midnight to noon, for the 15 days of every (Ruthu) season (two months)**

| 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
|---|---|---|---|---|---|---|---|---|
| pth | asht | nav | dasa | eka | dwa | tra | chath | Full Moon |
| na | ma | pa | dha | dha | dha | ni | ni | nisa |

Varsha Sharat Hemantha Shishira

niyam bhargah devasya

**: 15 muhurthas from noon to midnitht for the 15 days of nth of every (Ruthu) season.**

| 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
|---|---|---|---|---|---|---|---|---|
| apth | asht | nav | dasa | eka | dwa | tra | chath | New Moon |
| ma | ma | pa | dha | dha | dha | ni | ni | nisa |

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yonah prachodayaath thath